



# The INSTRUCTOR

*Formerly The Juvenile Instructor*

VOL. 66

AUGUST, 1931

NO. 8

*SAY THAT YOU SAW IT IN THE INSTRUCTOR*

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## THE INSTRUCTOR, Vol. 66, No. 8

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Registration for freshmen students for the autumn quarter will take place September 24, 25 and 26. Former students and transfer students from other Universities and colleges must register September 28. Regular class work starts September 29. Freshmen are urgently requested to send in an application blank, and have their credits sent in as soon as possible. Those who did not take the English and psychological examinations in high schools in the spring must report to the University September 23.

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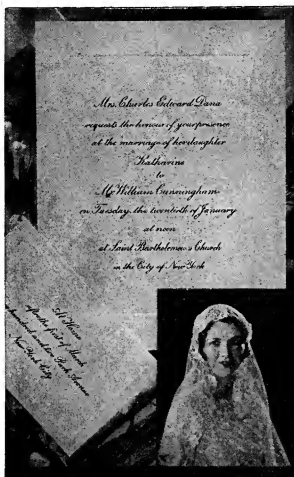
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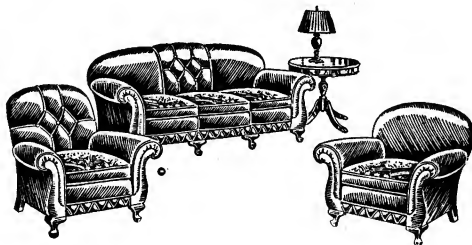
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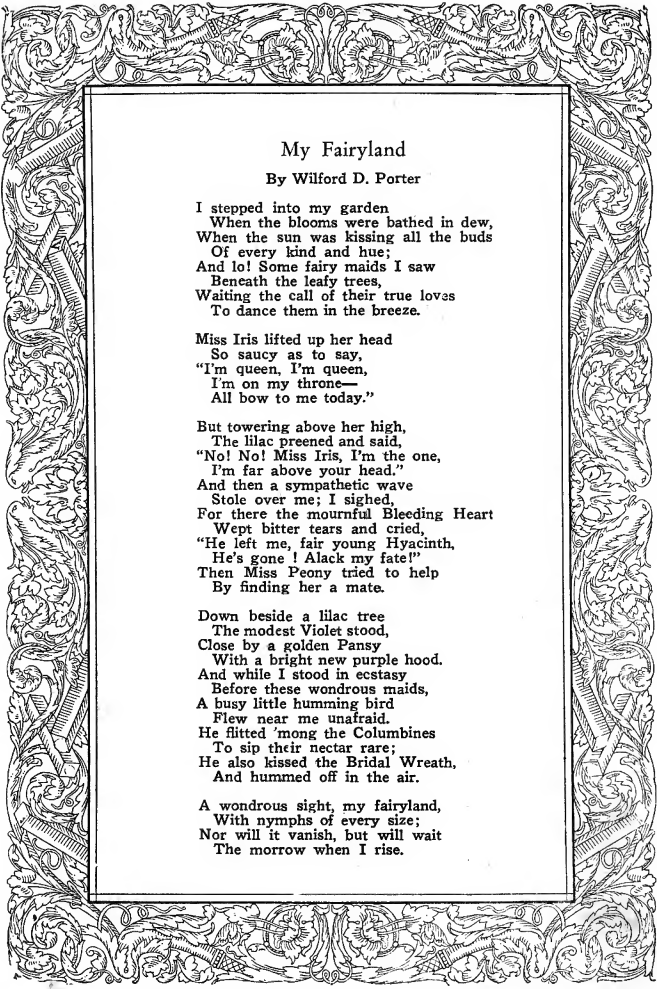
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## My Fairyland

By Wilford D. Porter

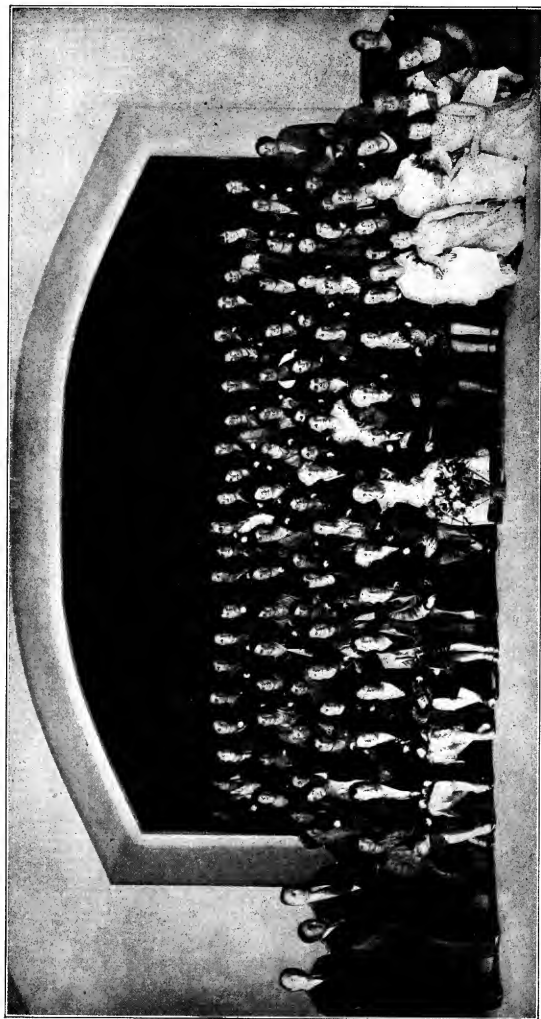
I stepped into my garden  
When the blooms were bathed in dew,  
When the sun was kissing all the buds  
Of every kind and hue;  
And lo! Some fairy maids I saw  
Beneath the leafy trees,  
Waiting the call of their true loves  
To dance them in the breeze.

Miss Iris lifted up her head  
So saucy as to say,  
"I'm queen, I'm queen,  
I'm on my throne—  
All bow to me today."

But towering above her high,  
The lilac preened and said,  
"No! No! Miss Iris, I'm the one,  
I'm far above your head."  
And then a sympathetic wave  
Stole over me; I sighed,  
For there the mournful Bleeding Heart  
Wept bitter tears and cried,  
"He left me, fair young Hyacinth,  
He's gone ! Alack my fate!"  
Then Miss Peony tried to help  
By finding her a mate.

Down beside a lilac tree  
The modest Violet stood,  
Close by a golden Pansy  
With a bright new purple hood.  
And while I stood in ecstasy  
Before these wondrous maids,  
A busy little humming bird  
Flew near me unafraid.  
He flitted 'mong the Columbines  
To sip their nectar rare;  
He also kissed the Bridal Wreath,  
And hummed off in the air.

A wondrous sight, my fairyland,  
With nymphs of every size;  
Nor will it vanish, but will wait  
The morrow when I rise.



LATTER-DAY SAINT SUNDAY SCHOOL, PLEASANT GREEN WARD, OQUIRRE STAKE, MOTHERS' DAY, MAY 10, 1931

T. W. Jones, Superintendent; James Purser, First Assistant; Paul Platt Second Assistant.



# THE INSTRUCTOR



Vol. 66

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## Indian Traditions of the Book of Mormon

*By E. Cecil McGavin*

Among the numerous external evidences of the Book of Mormon are the traditions of the Indians themselves whose fathers wrote and preserved the sacred writings now contained in that book.

The aborigines of the Western Hemisphere have scores of legends about the historical events recorded in the first part of the Old Testament, but to this day, they possess similar oral accounts of a sacred book which their fathers once had and which they expect to be restored to them at some future time. Their traditions about Bible incidents are so comparable with the Hebrew Scriptures that many students attribute the coincidence to Satan who, "by some means managed to teach the Indians false doctrines, to prevent them from accepting the true gospel the Spaniards had to offer."

Their traditions respecting the Book of Mormon are no less remarkable.

The Church of Jesus Christ of Latter-day Saints from its inception has been very interested in the American Indian. Within six months after the Church was organized a special mission to the Lamanites was organized by revelation. This was the first missionary work west of the state of New York. Oliver Cowdery, Parley P. Pratt, Ziba Peterson and David Whitmer represented the Church in this tour of the lands of the Indian. During the autumn of 1830 they commenced their labors among the red

men, visiting three powerful tribes on the western frontier, with whom they left copies of the Book of Mormon. By 1831 they were preaching to the natives within a few miles of St. Louis.

On May 7, 1831, Oliver Cowdery wrote to the prophet Joseph Smith about their labors among the natives of Missouri. He spoke of a tribe he called the "Navashoes", farther west, near Santa Fe. Thus the natives of Missouri had engaged in some form of intercourse with their kin of the distant west. The following is an excerpt from the letter of Oliver Cowdery:

"One Indian, spokesman for his tribe, said, 'We feel thankful to our friends who have come so far and been at such pains to tell us good news, and especially this news concerning the book of our forefathers; it makes us glad in here', and the speaker placed his hand over his heart. 'It is now winter; we are new settlers in this place; the snow is deep; our cattle are dying; our wigwams are poor; we have much to do in the spring—to build houses and fence and make farms; but we will build a council house and meet together, and you shall read to us and teach us more concerning the book of our forefathers and the will of the Great Spirit.'"

Parley P. Pratt, in telling of the manner in which the Indians received the Book of Mormon writes, "We continued for several days to instruct the old chief and many of his tribe; the

interest became more and more intense on their part, from day to day, until at length, nearly the whole tribe began to feel a spirit of inquiry and excitement on the subject. We found several among them who could read, and to whom we gave copies of the book, explaining to them that it was the book of their forefathers. Some began to rejoice exceedingly and took great pains to tell the news to others in their own language.

"The excitement now reached the frontier settlements of Missouri and stirred up the jealousy and envy of the Indian agents and Sectarian preachers to the degree that we were soon ordered out of the Indian country as disturbers of the peace, and even threatened with the use of the military in case of non compliance."<sup>1</sup>

From Columbia to Canada legends abound that warrant a belief in just such a book as the *Book of Mormon* professes to be.

Elder Melvin J. Ballard was called to labor among the Blackfoot Indians. Upon his arrival at the reservation they enquired about the "Book" he was expected to bring to them. They were well acquainted with the Bible, yet yearned for another book. Elder Ballard concluded that the Three Nephites had labored among them, preparing them for the restored Gospel.

Pres. Wilford Woodruff tells of three Moquitcha Indians from New Mexico who came to visit the Church authorities at Salt Lake City. They were his guests for many days and told him much about their history and beliefs. Of them he writes in his journal: " \* \* \* they have never mixed their blood with any white man or other Indian tribe. They have a tradition that good men will come from the west and bring them the truth. They think we are the prophets, and they have come as ambassadors to see the people and

to learn if we are the ones they have been looking for. They seem anxious that we should instruct them in their affairs."<sup>2</sup>

Jacob Hamblin, who spent many years among the Indians of the Southwest, writes a similar account told to him by the Moquis of Arizona. He says, "The fathers of the people told them very emphatically that they still believed that the 'Mormons' who had visited them, were the men prophesied of by their fathers, that would come among them and do them good \* \* \* But they could make no move until the re-appearance of the three prophets who led their fathers to that land, and told them to remain on those rocks until they should come again and tell them what to do."<sup>3</sup>

Almost the same tradition is repeated by the Hopi of Arizona, and published as late as 1925. The author, Leo Crane, in his valuable book, "The Indians of the Enchanted Desert," says, " \* \* \* in speaking of the work done by the United States Government, and their Indian agents in the west, the chief of the tribe, Youkeoma, said, 'these white men are not the true Bohama, who will come some day and *Will know the Hopi language.*' Chief Youkeoma was taken to Washington, D. C. and had an interview with President Taft. After his return the chief said that he had seen nothing that impressed him, and the council of the leaders at Washington contained no wisdom. He was convinced that the leaders at Washington were not the true Bohamas who were to come and rule them."

Winship writes that when Coronado was in the Southwest a delegation of natives visited him requesting that the Spaniards teach the Indian children in the religion of the white men.

Calvin Colton, a missionary from

<sup>2</sup>Cowley, M. F. Life of Wilford Woodruff, page 427.

<sup>3</sup>Little, J. A. Jacob Hamblin, pages 68-70.

<sup>1</sup>Pratt, P. P. Autobiography, page 60.

England, came to America to teach Christianity to the Indians. During the years of 1830 to 1832 he mastered their language and attempted to teach them the knowledge of God, the account of the creation, the history of Israel, the birth and life of the Christ, his crucifixion and resurrection. To all of his teachings they would reply by saying, "Yes, we know," and much perplexed over the monotonous reply, he asked how they knew and in brief they told him this story:

"Once, long time ago, how long they didn't know—their forefathers had the book that told all these things and, due to the wickedness of their forefathers, the Great Spirit took it from their midst, promising that sometime when their people grew better, he would return that record to them. They said to Mr. Colton that they felt "in here," pointing to their chests, "that it was going to come back pretty soon."

Mr. Colton further wrote on this subject: "They, the American aborigines, assert that a book was once in possession of their ancestors; and along with this recognition they have traditions that the Great Spirit used to foretell to their fathers future events; that he controlled nature in their favor; that angels once talked with them; that all the Indian tribes descended from one man who had twelve sons; that this man was a notable and renowned Prince, having great dominions; and that the Indians, his posterity, will yet recover the same dominion and influence. They believe by tradition that the spirit of prophecy and miraculous interposition once enjoyed by their ancestors will yet be restored to them, and that they will recover the book, all of which have been so long lost."

The great scholar, Kingsborough, made an exhaustive study of the traditions of the Indians and upon this subject wrote: " \* \* \* the Indian told him that they in ancient times had been in possession of a book which was handed down successively from father

to son, in the person of the eldest, who was dedicated to the safe custody of it and to instruct others in its doctrines \* \* \*

"On this ecclesiastic questioning the Indian of the contents of that book, and its doctrines, he was unable to give further information, but simply replied that if the book had not been lost he would have seen that the doctrines which he taught and preached to them, and those which the book contained, were the same; that the book had rotted in the earth, where the persons who kept it had buried it on the arrival of the Spaniards."<sup>4</sup>

Another scholar of the ancient Indians: " \* \* \* bitterly bemoans the loss of the most precious of all documents, the Teoamoxtli—Book of God, or of Divine or sacred things—a work composed by Hueman, a sort of Toltec Bible, containing the laws, the religious precepts, the traditions, and all facts relating to Toltec history, from the remotest period."

The following story has attracted considerable interest among students of the Book of Mormon:

"In the summer of 1832 there appeared on the streets of St. Louis, then America's largest frontier settlement, four Indian Chieftains, wan and haggard from a long journey. They explained that they had heard of "The White Man's Book from Heaven" and had come in search of it.

General William Clark, who had previously made a journey to the land of these Indians, in company with Merriwater Lewis, was then commander of the military post at St. Louis. He received the natives as his guests, giving them every comfort the little city afforded. Wigwams were pitched on the village green, and in these the four delegates from the far west made their temporary home. They were shown everything in the city and espe-

<sup>4</sup>Lesueur, J. W. *Indian Legends*, page 212.

cially the Churches, in which the white men thought the natives would find their coveted Pearl of Great Price, the Book from Heaven.

The sudden change of life brought about the untimely death of two of the visitors. Before the remaining two, Rabbit Skin Keggings, and No Horns On His Head, returned to their kindred in the Far West, General Clark gave a banquet in their honor. At this feast the following speech is said to have been made by one of the braves:

"I came to you over a trail of many moons, from the setting sun. You were the friends of my fathers who have all gone the long way. I came with one eye partly opened for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people?

"I made my way to you with strong arms, thru many enemies and strange lands, that I might carry back to them the White Man's Book from Heaven. I go back with both arms broken. The two fathers who came with me, the braves of many winters and wars, we leave asleep here by your great waters. They were tired in many moons and their moccasins wore out. My people

sent me to get the White Man's Book from Heaven.

"You took me where you allow your women to dance, as we do not ours, and the Book was not there. You showed me images of the good spirits and pictures of the good land beyond, but the Book was not among them. I am going back the sad long trail to my people of the dark land. You make my feet heavy with burdens of gifts, and my moccasins grow old in carrying them, but the Book is not among them. When I tell my people, after one more snow, in the council, that I did not bring the Book, no word will be spoken by our old men, and our young braves. One by one they will rise and go out in silence. My people will die in darkness, and they will go on the long path to other hunting grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words."

It is not improbable that the Indians of the Northwest who possessed such traditions as the one related above, upon hearing, from white colonists or trappers, of the publication of the Book of Mormon had sent their delegates in search of that Book from Heaven.

## In the Heart of a Child

*By Linnie Fisher Robinson*

There never was such a garden  
As the one which I picture to you;  
In it are flow'rs of every kind  
And all just sparkling with dew.

It hasn't a gate to guard it,  
And any can ask and then share;  
I've ne'er heard of it running low,  
And it hasn't a spot that's bare.

I have found in every corner,  
There are blossoms of "Love" and  
"Trust";  
And most all over its surface  
Are the flow'rs, "Let me Help, I  
Must."

You see its a marv'lous garden,  
God laid out the bed and the seeds;  
And placed it here in our pathways,  
To grow on the strength of our  
deeds.

To the gard'ner there is promise—  
Each act will bring bounteous pay,  
And every blossom will bless him  
Who toils for high blooming to-day.

Now, think you can guess its location,  
Or where this strange garden lies?  
In the heart of a child I found it,  
It's the child before your eyes!

# Helpful Thoughts for the Youth of Zion

John F. Cowan

## The Making of a Man

### VIII. THE REAL MAN—CHARACTER

The character is the kernel of the man; the rest is just the husk. "What others think we are is our reputation; what we and God know we are is our character." One's reputation may be blown away by a whisper. How soon Admiral Dewey, General Miles, others of our national heroes are forgotten.

Real greatness, like that of Washington, Lincoln, Jesus, lasts forever. The recipe for The Making of a Man is, stirring together our birthright, our impressions, our thinking, our acting so as to form habits that will crystallize into the right kind of character. Only we, ourselves, by the help of God, can make good characters.

There's an old custom of an employe who was leaving, a writing stating that the holder has been faithful and efficient. Such a paper was called a "character."

But no one can give a boy a character except himself. Parents, teachers, companions, Scout leaders, may help much by good instruction and examples. But each boy has to shape his own character. "What is your business?" a man was asked. "I sell goods for a living," he replied, "but my real business is making John Smith the kind of a man I want him to be."

A wise man said, in an old book: "A good name is better than great riches . . . more precious than gold or rubies." What he meant was "Character."

Sometimes we stick into putty, buttons, keys, pennies, marbles, etc., and when the putty base has hardened they all stay there as if in a vise. So, all we are born with, or get through the senses or do, is embedded in our characters. A good character contains truth, love, justice, faithfulness, kindness, purity. "Keep thy heart with all diligence, for out of it are the streams of life."

## A Girl's Beauty Parlor

### VIII. BE A GOOD APPRAISER

Are you good at valuing things, seen and unseen?

Two lacks that make girl's lives drab and mean are: lack of quick understanding of others, and dullness to the higher values of life.

"Judge," sniffled a woman in divorce court, "We just couldn't understand one another, and we can't live together."

What a pitiful tragedy! Is there always something hidden in ourselves and in other persons with whom we just can't get along, that if each could see in the other would bring harmony and joy? A cataract clouding the eye would be a small infirmity compared with this blindness of temperaments to good qualities in each other, so that people can't "get on together."

A magic lotion in a Girl's Beauty Parlor is the fineness of discernment of the hidden good in others that would make her friends say: "Margaret understands folks hard to know. She discovers good in them."

Would you like to have that true of yourself, instead of always being "at outs" with certain people? Here's the recipe: Try to live so close to Jesus day by day that you will come to see eye to eye with Him. He will give of his own divine insight and enable you to brush aside differences between yourself and opposite temperaments, and know His other children as He knows them, and be friendly and loving.

A second magic preparation for a Girl's Beauty Parlor is appraising rightly the truly worth-while values of life. Too much the glamor and glare of mere things confuses us and lowers our estimate of eternal values. Houses, clothes, automobiles, jewelry, "swell times," deceive us into appraising them above character, loyalty, cleanness, service, and things that abide forever. We need to keep in our Beauty Parlors an eye lotion for spiritual blindness.

# TRUE PIONEER STORIES



*By Harold H. Jenson*

## JASPER NEWTON PERKINS

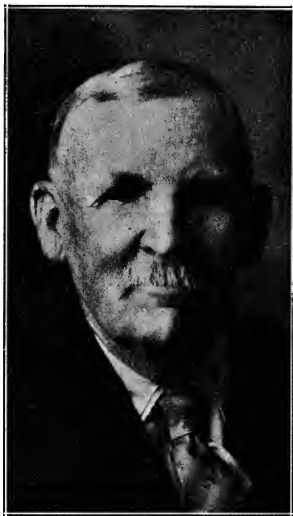
"Covered Wagon Days" fittingly brings to mind incidents in pioneer life in days of long ago. It is worthy of comment that at last Salt Lake City has awakened to its responsibility of keeping alive the memory of the valiant men and women who made the twenty-fourth of July in Utah a holiday. It is singular that persons outside the Church were in reality responsible for the commencement this year, of this idea, although when the start was made the wonderful response back of all put over a celebration that will live in memory. This was made possible by united co-operation. Every year from now on, this writer hopes, fitting commemoration of the day will see such a celebration held here, which will advertise Utah and her people. There is also a wonderful opportunity for someone to write a pioneer play, for just as Oberammergau in Germany has its Passion Play, California its Mission Play, Utah should have its Pioneer play, produced every 24th of July.

With this introduction let the writer introduce Jasper Newton Perkins, son of Wilson Gardner and Diana Andersen, who is a pioneer of 1848, born in Grundy County, Missouri, Nov. 22, 1845. Although confined to an invalid chair in the Oxford Apartments in Salt Lake, Brother Perkin's mind is just as active as of yore. He paints in his own words a real picture of pioneer life that adds a touch of atmosphere to "Covered Wagon Days."

"I recollect dimly coming to Utah with my grandfather, as both my father and mother died of mountain fever. Five children were left and we had not a bite to eat in the house. The

last food we had was a peck of corn which father paid \$5 for. Neighbors also came to our rescue. Grandfather took me and kind friends took my brothers and sisters into their own homes separating us all. Joseph Murcock adopted one. Old wagon boxes were all we could afford for coffins and they were cut to make a final resting place for our parents. It was a sad parting for our arrival in October 1848 in the Valley; had hoped to be a happy one, but tragedy interfered.

"I was taken to South Bountiful.



JASPER NEWTON PERKINS

Grandfather took the oxen, sheep and calves, the only possessions my parents had and tried to get what he could and distribute it among us children." He also took with him to South Bountiful a family of negroes whom he later freed. We lived in a little adobe house and though we were poor we were happy. We used tallow candles for light. We all had to work herding cows, barefoot, and one pair of shoes a year was our only luxury. We saved these for Sundays and for dances and socials, and valley tan was well used on them to keep them in shape. Often I would sleep in my boots for if I took them off after getting them wet I could never get into them again. When things were better grandfather took my two sisters to live with us. As I was the baby in the family they looked after me. The girls made blue jeans and also helped make my clothes out of their old ones."

"Grandfather was very strict. He would never sanction a swear word. I remember once when accidentally at the table I lost my temper and let a swear word go and the tanning I got I never could forget, although he meant it in kindness. It was some time before I sat down in comfort and I was cured for some time of swearing.

"Food was very scarce and stewed squash was considered a real treat. We would trim off the rind and hang it up to dry. When the famine came on Willow Creek, we had only four bushels of barley. Grandfather insisted the negro family was entitled to one biscuit of this a day, the same as we, and with cottage cheese and milk this was our diet until the barley run out. Although grandfather could have sold these negroes, when Abe Lincoln freed the slaves he freed them. He turned them loose and they settled in Salt Lake. The grasshopper and cricket war was also a time when we were all on rations.

"Speaking again of shoes. For years the only ones I wore were wo-

men's old ones, with white string laces, which I colored with soot. When the folks went to Salt Lake they left me behind because they were ashamed of my appearance. I was glad to stay because I could skim the cream off the milk. Because of this I received the nickname of "Skim milk Perkins." For some time the cat was blamed for this until the pewter spoon hid under my pillow was discovered as circumstantial evidence. Eventually they took me along for fear I would skim every can of milk available, for this was my real hobby and life's joy.

"We even raised our own wool, washed it, and I was sent on a mule to Provo to get it carded. Coming back I ran into the Johnston army at the Jordan Narrows who marched right on, though I never forgot how scared I was they would take me. We also moved south with the coming of this army, sacrificing our homes overnight, but fortunately all ended well and we went back to them.

"As I grew older I enjoyed the parties as chaperone for my sisters, who took me along for protection, even though I always went to sleep in a chair. When I learned to dance they had a job to get me to go home. President Brigham Young was adverse at first to round dances so the square dances were popular. I well remember old "Hen" Walker and his violin who came from Heber to play for us. All dances were opened and closed by prayer. My best dance suit was made from the capes of Johnston's soldiers who traded them for home cooked food."

"When the Black Hawk Indian war was on, I went down as a volunteer to Sanpete with Captain Andrew Bigler. Unfortunately when we were discharged without pay no papers were given and only for the kindness of Senator Reed Smoot are we veterans getting our pension. When the government asked for discharge papers he had a law passed that if we could get wit-

nesses to sign we were in service this constituted papers. Hence I always answer when asked what are my politics "I am a Smoot-Democrat." This allowance was my life-saver and enabled me to do temple work when my health allowed."

"I married young, and advise young people to marry early, but be sure it's love and stick to it. I also believe in early rising. If you want to live long obey the Word of Wisdom, eat plenty of vegetables and drink milk; better still cream, even if you have to skim it. I still have an appetite for this.

When the California gold rush came,

against counsel my older brother and sisters went to California. I went too as I didn't want to be alone. We never found gold, only poverty, and crossed the mountains on foot, making the trip from Reno to Sacramento three times. Eventually we returned to Utah glad to be back home, and wishing we had obeyed President Young's counsel.

"In conclusion let me advise young people to take advice from not only their parents but their Church leaders. If they do they will profit in the long run; if not, experience is a dear though good teacher."

## What Illustrious Men Have Said About the Sunday School

(Collected by the David C. Cook Publishing Co., Elgin, Illinois)

### *Commend All Efforts*



Herbert Hoover

The Sabbath School, therefore, is at the very root of the religious life, with all its benefits to the individual and the Nation, and for this reason I cordially commend all efforts to enlarge its field of usefulness.—

Herbert Hoover, President of the United States, (June 9, 1930).

### *Makes Spiritual Ideals—Life*



Calvin Coolidge

The Sunday Schools furnish a great agency by which spiritual ideals are made a part of the life of the younger generation of the people of the United States and the growth of such schools is of inestimable benefit in providing a higher type of citizenship.—Calvin Coolidge, (April 26, 1930).

### *All That I Am—!*



David Lloyd George

All that I am and whatever I have accomplished, I owe to the Sunday School.—David Lloyd George, Formerly Premier of England, London, S. W. 1, England, (May 9, 1930).

### *No Other Field as Much Good Done.*



Chas. Curtis

I doubt if anyone can tell the great good the Sunday Schools do in our national life. Every young man and woman and every boy and girl should be encouraged to attend Sunday School and to help build up the Sunday Schools in their neighborhood because there is no other field in which as much good can be accomplished.—Charles Curtis, Vice President of the United States, (March 22, 1930).



*Important to Continue*

**Ray Lyman  
Wilbur**

The American Sunday School has played an important part in the development of American citizenship. In a simpler day, when the school and the church were the two principal forces bringing the community together, there was less competition for the Sunday School than there is today. It seems to me vitally important to continue various forms of religious instruction for youth. It is in this field that the Sunday School has such a long and successful history.—Ray Lyman Wilbur, Secretary of the Interior, (May 7, 1930).

*Potency in Training Young*

**Philip Snowden**

I owe a great deal to the Sunday School. It is an institution of invaluable potency in training the young and fitting them to take part in serving their day and generation. Although when Robert Raikes started the Sunday School movement there were not the many educational organizations which exist today, the need for a special training in morality and religion which the Sunday Schools are preeminently qualified to give makes their existence and expansion vitally necessary.—The

Rt. Honorable Philip Snowden, M. P., Chancellor of the Exchequer, England, (June 27, 1930).

*Every Citizen Should Be Thankful*

**Jas. J. Davis**

The groundwork laid in the Sunday School has been the foundation of all I know and has borne me up in every later problem of life. Knowing what Sunday School did for me, I am most emphatically a believer in its influence for good on every person in the land. And it provides precisely the kind of education we begin most to need.

We Americans stand preeminent in history for our skill in the creation of material things and the amassing of material wealth. We need an education that will fill our minds and hearts with the far greater riches of moral worth and that inner gratitude for our good fortune which we owe to God. And the Sunday School supplies that need. We say on our coins "in God we trust." We need to make our lives a living proof that we mean just that. That devotion to God and to country is best acquired in the Sabbath School, and every good citizen should be thankful that we have such an institution and see that it ever draws new strength to go on with its fruitful and indispensable work.—James J. Davis, Secretary of U. S. Department of Labor, (March 27, 1930).

*(To be Continued)*

*Bits of Philosophy*

A flapper's life is a jiggle, a wiggle and a flop into the grave.

Nitroglycerine is not half so dangerous as the wrong word at a tense moment.

The man who thinks he is broad minded because he travels the broad way

ought to regard the drunkard as a splendid liberal.

Heaven is where every heart beats in harmony with God's orderly symphony of peace and joy.

—Nephi Jensen.

# EDITORIAL



## THE INSTRUCTOR

Formerly the *Juvenile Instructor*

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR  
GEORGE D. PYPER, ASSOCIATE EDITOR  
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## Midnight Attractions

The inauguration of midnight performances by moving picture theatres, in a few of our cities, cannot be regarded otherwise than as a distinct public evil. It is unfortunate that the managers cannot be satisfied with the time honored hours heretofore given to theatrical performances. It but

adds to evils already prevalent, such as night cabarets, resorts, late automobile riding, etc., etc. These new features may be all right in New York where there is an all night population of transients, ready and anxious to spend the early hours of morning in places of amusement; but when such allurements are offered in small towns and tempt young men and women to sacrifice the hours intended for sleep they become a positive menace.

Young people are attracted by any new idea. They often remain in theatres or resorts until street cars cease running. Then refreshments are usually desired after which, in cabs or automobiles, the patrons get home at improper hours. Even in one of our Sunday School classes recently a slim attendance was accounted for with the statement that the absentees had attended a midnight revue the night before.

We read in the Doctrine and Covenants (88:124):

"Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and minds may be invigorated."

Electric lights, late theatres, cabarets, etc., transform night into day and young people, who should have their natural sleep, but who become addicted to night life, are deprived of their physical and mental vigor.

In time of war, for physical protection, lights were extinguished at nine or ten o'clock in many cities; in times of peace, however, everything is wide open and soul protection seems to be regarded as unnecessary. Efforts have been made to exercise some control over these midnight performances but without avail. The remedy, therefore, appears to be purely a matter of education.

The Lord knows what is good for man and has advised us in regard to sleep. Young people, and older ones, too, for that matter, should have their attention called to the revelation quoted above and urged to abide by it if they desire the blessings upon which it is predicated.

It is certainly true that Sunday School teachers and workers cannot give the intelligent thought and devotion that the work of the Lord is entitled to if they are only half awake; neither can pupils properly understand the lessons if in the same condition.

"Retire to they bed early" is the admonition of the Lord; and this does not mean the early hours of morning.

### The True God

The very facts of science command the conviction that there is a personal God, not a deistic essence. Some day, perhaps the world will understand the experience of the Prophet Joseph Smith, who in no uncertain terms said that he saw God the Father, and God the Son, and that they spoke to him. He could understand them; he spoke to them and declared his inmost need,

and they gave him help.

The world longs, hungers, reaches out for a correct knowledge of God. Without such knowledge as the beginning of human wisdom, we shall get nowhere in our pursuit of happiness. Such knowledge is the beginning and the end of human needs. In no other way can full truth and the way of happiness be found.—*Apostle John A. Widtsoe.*

### Acquaintance Dissipates Hate

Hate has no place in "Mormon" philosophy, but the following from *The American Boy* can be read with interest:

Did you ever discover suddenly that after all you really liked someone whom you've been hating like the dickens? We have. We know that other folks have. Did you ever stop to think that a lot of people must like any given individual. Something may have happened to make you dislike him and fancy you and he were enemies. But if you had met him on Tuesday and not on Wednesday you might be his pal. If there is something about him to make his friends like him, he can't be so bad. The main trouble is that you and he haven't got acquainted. It is terribly hard to dislike anyone you know very well. Even if you hate him.

### A Message to America

By Herbert N. Casson, Editor of *Efficiency Magazine*, London, Eng.

"You are depressed. You think you are crippled. You are afraid of the future. You are full of fears.

"You have half the gold of the world and half of the machinery and most of the automobiles and all the skyscrapers.

"You have the greatest home market in the world and the largest corporations that the world has ever seen.

"You are ruled more by ideas and less by tradition than any other people in the world. You have usually done what you thought you could do.

"How can it be possible that a progressive nation of 120,000,000 people can be wrecked by the speculation of a little handful of men on Wall Street?

"The prices that were forced too high had to come down. *Today the Prices Are Too Low.*"

\* \* \* \* \*

"When a horse balks, the balk is in his head, not in his legs. He moves on when he thinks he will. And when an American Business Man is depressed, the *Slump is in His Head*. There is nothing serious to prevent him from making money if he thinks he will.

"To lose a bit of money is nothing, but to lose *Hope*—or lose *Nerve* and *Ambition*—that is what makes men cripples.

"This silly depression has gone on long enough. Get rid of it. It is inside of you—*Rise and Walk.*"

# SIGNS OF THE TIME

By J. M. Sjordahl

Our Lord, on December 27, 1832, gave a revelation to the Prophet Joseph, in which he instructed the Saints to study various subjects pertaining unto the kingdom of God. Among these are domestic and foreign politics, in addition to theology, history, etc. The Lord says: "Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly \* \* \* in things which are at home, things which are abroad; the wars and the perplexities of nations, and the judgments which are on the land, and a knowledge of countries and of kingdoms." (D. and C. 88:77-80.)

This is a commandment of the Lord. We can understand its importance when we consider that governments have it in their power to plunge nations into war and wipe out millions of lives, or, by a mistaken policy, cause world-wide distress. We are, every one of us, vitally interested in what governments are doing. For, if the ship goes down, we are all liable to sink. Hence, a knowledge of governments and kingdoms and "the things which are" is infinitely more important than the average citizen realizes.

## CATHOLICISM AND FASCISM

The controversy between Pope Pius XI and Mussolini has by this time developed a situation which has been considered "grave." The two antagonists are farther apart now than ever. On July 9, the Italian dictator prohibited fascists from being members of the Catholic organization "Azione Cattolica," and the pope retaliated by branding his antagonists as "persecutors." Fascist leaders have, later, charged the other side with falsehood.

The real question at issue is whether the church or the party of Mussolini shall have the right to educate the

children. The pope claims that it is the mission of the church to take the children in her care and to teach them religion. The Duce says, "Education must be ours;" and again, "The young belong entirely to us, and must frequent only those institutions which the regime [that is Mussolini] has established for them."

Papacy can never subscribe to that principle. In Russia it is now a crime to teach children under 18 years of age religion. Mussolini seems to lean in that direction. Both communists and fascists know the importance of instructing the children. And so does the pope. We, too, ought to know it; for the entire so-called Christian world is swinging back towards paganism as a result of godless schools and godless homes.

## FRANCE AND GERMANY

Overshadowing the controversy in Rome, is the subject of the present depression which seems to be nearing a crisis in Germany. The tax burdens have become so heavy there as to jeopardize the very existence of the German republican form of government. Communism and fascism hold almost half of the electorate, and many of the educated people, doctors, lawyers, engineers, etc., unable to maintain themselves in comfort are inclined to revolution against all and everything. Unless a change in the economic conditions comes soon, something may happen in Germany next winter, which may shake Europe like an earthquake.

As is well known, President Hoover, possibly on a suggestion from England, proposed a moratorium, suspending payments on international war debts for a year, counting from July 1. This arrangement is now in force.

But Germany is also in need of credit. The president of the German

Reichsbank, Dr. Hans Luther, is therefore, endeavoring to obtain a loan of \$400,000,000 in order to restore normal conditions. So far his endeavors have stranded on the demands of the French government that Germany cease building cruisers and pledge herself not to form a customs union with Austria. Those conditions Germany cannot comply with, without opening the flood gates for a revolution at home. Let us hope that Dr. Luther will meet with success, even though the dark shadows of the situation have deepened by advices from Wall Street that American bankers are not likely to come to the assistance of Germany at present. What would happen if the Reichsbank should fail? We may remember what has happened in former years, when large banking institutions have gone to the wall. We also know what happened in Russia, when revolution took charge, cancelled the national indebtedness and set up a veritable "reign of terror." Russian recent history should not be permitted to repeat itself in Germany.

Since the preceding paragraph was written, representatives of the United States, Great Britain, France, Belgium, Italy, Germany and Japan have had a conference in London on the German financial troubles and the general business depression of the world. That meeting was to adjourn on July 23, and it was stated in a London dispatch dated July 22, that some measures of relief, such as extending the short-time loans, had been agreed on. But the main relief measures, it was found, depended entirely on the bankers and not the governments.

#### THE ARMAMENT CONGRESS

Closely connected with this subject is the question of general disarmament which will be considered at an international conference at Geneva next February. There never was such a general conference before in the world. Sixty-four nations will be represented. The United States will also have offi-

cial delegates there. In his note, accepting the invitation of the League of Nations to come to the conference, Acting Secretary Castle said, in part:

"The American government is happy to accept this invitation and welcomes the opportunity for cooperating with the other nations in a common effort to reduce the menace and to lighten the burden of armaments under which the world is suffering."

Will that congress be a success?

That we may not know. The opinions may be divided. But let us consider a few facts.

1. The very presence of the delegates of the United States in that assembly will be a source of strength, provided men with an intelligent understanding of the needs of the world, are entrusted with the mission.

2. Great Britain has pledged herself to endeavor earnestly, through her delegates, to persuade the nations to reduce their armaments—"this enormous and disgraceful burden."

3. Italy has also chosen "the better part." Mussolini, after a four hours, conference with our Secretary Stimson, declared: "Italy is ready to accept the lowest disarmament figure, even 100,000 guns for all Italy."

4. The position of France is known from the past. Her statesmen are foremost in the endeavors for peace, but French public opinion demands the protection of armies and navies, as security against invasion. She may be able to block the proceedings by demanding impossible concessions as a condition for her support of a peace program.

Still, if the United States, Great Britain, Italy, Germany, Japan and the smaller nations, of Europe agree on certain measures, France, with all her gold and all her power, will hardly be satisfied with a policy of isolation.

#### OBJECTIONS

In our country as elsewhere various objections are heard to disarmament. What, it is asked, will become of the

many who are engaged in the war industries, if armies and navies are reduced? That is a problem that must be solved. Some used to ask, What will become of saloon keepers, brewers and all other employes of the promoters of drunkenness, if prohibition is made a law?

Well, they have found better employment, and so will the soldiers and officers, when they are no longer needed for their melancholy occupation. Weapons can be, and will be, turned into plowshares. Destruction will give room for production, and then, "They shall sit every man under his vine and under his fig tree \* \* \* for the mouth of the Lord of Hosts hath spoken it." That is enough for me.

Others there are who object to all endeavors for peace, because their personal interpretation of prophecies requires one more "Armageddon" before the Lord can come in power and glory. They would be very much disappointed, I am afraid, if the nations should already now begin to relegate their weapons to the scrap heap.

They are about in the same fix as the Prophet Jonah, when Nineveh was not overthrown in 40 days, as he had

predicted. "It displeased Jonah exceedingly," we read, "and he was very angry." (Jonah 4:1) In fact, he was so disappointed that he wanted to die. Poor Jonah! And we have still many a Jonah, who is faithful enough in delivering the prophetic message, but who is, as was Jonah, totally ignorant of its real meaning. They do not like disarmament any more than Jonah liked Nineveh to repent in sack cloth and ashes. But repentance brought results. So now, if the nations of the earth will repent of their policy of murder and injustice, the threatening clouds will lift, and the earth will gradually be prepared for the reception of the King of Glory. Is it not, let me ask, our duty, our privilege, our sacred mission, as the humble followers of the Prince of Peace, as the bearers of the holy Melchizedek Priesthood—the Priesthood of the King of Righteousness—to support, privately and publicly, with our prayers and our influence, every effort that is being made for the inauguration of the era of peace and justice, predicted by the prophets of the Lord from the beginning, and which now may be nearer than we expect?

## A Kitchen Girl's Song

*By Miranda Walton*

I wash, I scrub, I cook, I sew,  
And none may guess or see  
That all the humble tasks I do,  
I dedicate to Thee.

The while I make the beds and sweep  
I think of what you said:  
"The Son of Man has not a place  
To lay His weary head."

And when I shine my lady's shoes  
I think of how, for me,  
Your bleeding feet traversed the path  
That led to Calvary.

I hear your voice in summer rains,  
In flowers, and birds, and bees,  
The winds among the maples play  
Celestial symphonies.

So all my humble household tasks  
I dedicate to Thee,  
Because I might have lived and worked  
For You, in Galilee.

# SUNDAY SCHOOL DEPARTMENTS

## Superintendents

General Superintendency: David O. McKay, Stephen L. Richards and Geo. D. Pyper

## Prelude

*Moderato.*

ALICE THORNLEY.



## SACRAMENT GEM FOR OCTOBER, 1931

Help us, O God! to realize  
The great atoning sacrifice;  
The gift of Thy Beloved Son,  
The Prince of Life, the Holy One.

## Postlude



## CONCERT RECITATION FOR OCTOBER, 1931

(Hebrews Chapter 11, Verse 5.)

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

## TWO AND ONE-HALF MINUTE TALKS—OCTOBER

### Book of Mormon Department

#### Samuel the Lamanite.

The story of this great prophet's life is interesting because of the contrasts in it. His people had usually been unfaithful, wicked and forgetful of the blessings of the Lord. At this time they were trying to keep the commandments of the Lord. Explain how they were living to prepare for the coming of the Savior. As a contrast note how the Nephites were behaving. How did the Lamanites accept Samuel's prophecy? How did the Nephites receive it? Note that sin makes men spiritually deaf, dumb and blind, whereas righteousness quickens the spiritual senses. This is well illustrated by the details of the lives of the Lamanites and Nephites particularly at the time of Samuel.

#### Adversity and Prosperity.

The subject matter of Lesson 30 provides a fitting sequel for the short talk on Samuel, the Lamanite. The spiritually blind Lamanites and Nephites were driven by a common foe, the Gadianton robbers to unite. This adversity drove them to repentance. Their repentance was rewarded by an era of prosperity. But unfortunately many could not stand prosperity and returned to discord, dissension and finally unrighteousness. The few who remained faithful and true were the wiser and stronger members of the race who understood the need of being loyal to the Lord. So many times has this happened to mankind that some wise man has said "We go to the Lord with our troubles and to the devil with our happiness." Adversity is often a blessing in disguise. Prosperity is frequently a curse—to the extent that we are weak and forget the Lord.

#### Old Testament

##### Know and Admire!

This may be said of the prophet, Samuel. The better one knows Samuel, the more one admires him. He is the kind of person who improves upon acquaintance. A priceless virtue! In your talk on this subject recount enough of his life to make clear what an exemplary life he lived.

Consider his fortunate boyhood spent in the temple. Are boys today as fortunate? Can they have advantages of service to compare with this? This

service must have had a powerful influence upon his life for at no time in his life did he do anything unworthy. And we may well trust the Bible to tell us if he had done anything amiss, for the Bible surely does deserve our respect for the honest and straight-forward way it tells "the truth, the whole truth, and nothing but the truth" about Old Testament characters. Consider Samuel's manhood; find instances of his unwavering loyalty to Jehovah his courage; his wisdom; and note his challenge to Israel (I Samuel 12:1-5.)

#### Character in Kings:

Under this subject consider the first three Kings of Israel and show what effect the character of each king had upon the welfare of the nation. What was the result while Saul was obedient to Jehovah and accepted the counsel of the righteous prophet, Samuel? What brought the crisis in Saul's career?

What effect was produced by David's character? When he forsook standards of righteousness and proved untrue, others followed his example and many turned upon him. His repentance won back a measure of respect.

While wisdom prevailed in Solomon's character, his kingdom grew strong, rich and powerful. When folly entered, idolatry increased and tragedy befell Israel.

Numerous interesting examples to support this theme can be drawn from ancient and modern history. The welfare of nations is safeguarded by rulers of upright character; it is threatened and often destroyed by rulers of bad character. Great Britain's present king sets a standard of dignity and respect which all the world regards as characteristic of the Empire. The Scandinavian countries and Belgium are equally well blessed.

In republican countries the men selected as Chief Executives are generally of a type which the people respect and esteem because such men represent the ambitions and ideals of the people. When executives who are wise, courageous, unselfish and just are elected, it is safe to conclude that the masses of the people desire the world to know them as a nation possessing these virtues. When members of a Republic become so careless, so lax and so unwise that they elect a President, who is foolish, cowardly, selfish, and unjust, they invite disaster.

#### Mothers of Virtues—Hospitality.

Mothers, beside giving birth to chil-



dren, train and nurse them, to safeguard their development to maturity.

Consider how hospitality serves as a mother of virtues. Does not hospitality give birth to "consideration for the welfare of others," to "unselfishness," "liberality," "tolerance," "kindness," "service."

Tell of hospitality you have enjoyed and point out how many virtues it brought into action.

### **Mothers of Virtues—Industry.**

With the same purpose as that suggested for the talk on "Hospitality" present a picture of "Industry" and make clear what virtues it fosters and develops—thrift, economy, usefulness, service.

Your attention is invited also to the value of religion which encourages men to be industrious. In what ways does our Church encourage the Saints in developing the virtue of Industry? In the early days how did the Church promote industrial efficiency? How does it today?

### **Missionary**

#### **Modern Scripture: The Doctrine and Covenants.**

In the time allowed for this talk (2½ minutes) aim to make clear what the Doctrine and Covenants is and do so in a way that your listeners' interest will be aroused by asking a series of questions such as: Do you know how to gain "great treasures of knowledge"? When you are struggling with a very serious and important problem and need help, do you know what to do and where to go for help? Men who hold the Priesthood are "ministers" in a very real sense. What course of study are they expected to pursue to prepare them for their "professional" calling? (See Sec. 88:70-85.)

#### **The Pearl of Great Price.**

It is important that Latter-day Saints know at least three things about this book: (1) How it was obtained. (2) By what power it was translated. (3) What Gospel principles it clarifies.

In your talk so far as time will permit, —make these three points clear. To cover so much ground will require that you practice unusual economy of words and develop the ability to say much in a very few words. This is a priceless gift. Do not speak rapidly. Speak easily, not too slowly but clearly and earnestly. Make every word count.

### **Shift the Trouble Bag**

There is an old story which tells of a man who went about always carrying two bags flung over his shoulder. In the bag in front of him he carefully put all of his failures, discouragements, and troubles.

In the bag on his back he put the kind things people had said about him, along with his hopes and successes and joys. But, since this bag was on his back, he paid little attention to it and often even forgot to put into it the good things which came his way.

Not so, however, with the bag in front. He freighted it daily with his grievances until it became so heavy that it weighted him down. Wearily he sank to the ground for rest, and while he slept a field mouse came and nibbled a hole in the front bag. When he got up all the gloomy, progress-arresting contents of the bag fell out of the hole and he went on his journey without care.

As an officer in the Sunday-school are you sometimes guilty of carrying a trouble bag over your shoulder right in front of your eyes? Do you, like the man in the story, put your successes and high hopes into the back bag and almost forget them?

If so, do not wait for a field mouse to nibble a hole in your Sunday-school trouble bag. Cut a big hole in it yourself and let the annoying weight fall from your shoulders. And while you are about it why not shift the bags, putting the bag with your hopes, successes, and encouragements in front?—**Sunday School Executive.**

### **LET US BE SURE—**

To use Point of Contact each Sunday.  
To emphasize the Truth or Aim of our lesson every time.

To bring out the Application for each lesson.

To have each member of our class or group answer at least one question each Sunday.

To learn the names of our pupils.

Class time is precious—Be sure you use only **Stories** and **Illustrations** that pertain to the lesson for the day.

### **KIND WORDS**

Elder W. Morgan Miller, Superintendent of the Penrose Ward Sunday School of the Bear River Stake in acknowledging with appreciation a set of maps sent him added the following:

"The Instructor is a real source of inspiration and a mighty good help to us in our work in Sunday School."

# TEACHER TRAINING

*George R. Hill, Jr., Chairman; James L. Barker and J. Percy Goddard*

## THE NEW CHURCH-WIDE TEACHER-TRAINING PROGRAM

A. The Teacher-Training Program for each Stake.

B. What the Stake Superintendencies should do before the September Union Meeting.

A. The training of Sunday School teachers is henceforth to be done on a Stake basis. There should be two types of teacher-training in each Stake as follows:

1. A class for prospective teachers, meeting at one or more convenient places in the stake each Sunday morning from 10 to 12 o'clock. This class or classes should begin the second Sunday in October and end with appropriate exercises at the Sunday School Union Meeting in May. It should be in direct charge of the Stake Teacher-Trainer and the Stake Teacher-Training committee.

2. Training for Sunday School teachers in service at the regular monthly Union Meeting. A specific topic should be considered in general assembly and application made of that topic in each department by the stake department worker. The discussion of the Teacher-Training topic in the general assembly should be under the direction of the Stake Teacher-Trainer.

The topic suggested for consideration in the October Union Meeting as well as the topics to be considered weekly in the class for prospective teachers will appear in the September *Instructor*.

B. What the Stake Superintendencies

should do before the September Union Meeting.

1. Organize a committee on Teacher-Training from the Stake Board with a member of the Stake Superintendency as chairman.

2. Select with the approval of the Stake Presidency a strong Stake Teacher-Trainer if this has not already been done.

Note: The dates for opening and closing of the class for prospective teachers has been set such that advantage can be taken of the trained help available during the public school season.

3. Arrange for a suitable place or places for the meeting of the class of prospective teachers.

4. Confer with the Stake Presidency and urge that they ask the Bishops to confer with the ward superintendencies and to recommend to the Stake President for call to take the stake Sunday School Teacher-Training Course, the names of at least one-fifth as many young people as there are Sunday School officers and teachers in the ward.

5. Urge that the Stake President issue letters calling each of the recommended young people to take the stake Teacher-Training Course and announcing the place and time of meeting.

6. That to insure adequate correlation in the Teacher-Training program on the part of all Stake Board Members, the Stake Superintendency should plan to devote the major portion of the time of two stake Board meetings each month to a consideration of Teacher-Training problems and work for the month by the Teacher-Training committee.

## How God Spoke to Him

Heaven and earth shall pass away: but my words shall not pass away. A woman whose husband was a confirmed drunkard led a most miserable life until one day a colporteur came to her poor home and brought her a Bible. She found much comfort in reading it and soon came to treasure it above everything. Her husband sneered and railed at her about it. One day, when he came home half intoxicated, and found her sitting over her newly found treasure, he snatched the Bible from her, threw it into the stove, and set fire to it. "Now we shall see," said he, "what will be left of your new religion." The next day he opened the door of the stove, and taking the fire tongs, was about to stir up the cinders, which, as he thought, were all that was left of the Book, when his eye fell upon the words: "Heaven and earth shall pass away: but my words shall not pass away." Having been thrown in closed, some pages of the Book were partly preserved, and these words stood out clear and distinct. They were like a revelation to the man; he stood convicted and awe-stricken. Soon after he was converted, and led a different life.—The Sunday School Times

# SECRETARIES



*A. Hamer Reiser, General Secretary*

## AUGUST

### Are You Counting Everyone?

This question is raised each month in the hope of reaching every Sunday School secretary and of establishing the practice everywhere of counting every person who attends Sunday School. Your school is entitled to credit for everyone's attendance whether enrolled or not.

If large numbers of visitors are reported present each Sunday, the attention of the Superintendency should be called to the condition so those entitled to enrollment can be enrolled.

### Study Enrollment

Two enrollment practices should be avoided. One practice is to enroll everyone upon his first attendance at Sunday School. This is an extreme to be avoided. The other is to neglect enrollment until the pupil asks to be enrolled or until the superintendency orders a person enrolled after an indefinite period of attendance.

The best practice is to set aside a place in the class roll book—not a part of the regular class roll section—where the teacher may write the name of each new comer to the class, who expresses an intention to be regular in attendance. The teacher may also learn from the pupil, if he knows, whether he is a member of the ward (a member of record—one whose recommend is in the ward). If so, that fact should be noted for the information of the superintendency. If that fact cannot be learned from the pupil, the superintendency or secretary can get the facts from the ward clerk's record.

If the pupil is a member of record in the ward, the superintendency will approve enrollment at once. If the pupil lives in the ward, but his or his family's recommend has not been received, the superintendency will apply the regular and definite rule of the stake, as, for ex-

ample, the rule that if the pupil attends three times within four weeks the secretary is authorized to enter the name upon the class roll.

This practice establishes a simple and efficient means of keeping the rolls up-to-date.

The practice of entering promptly a visitor's name in the temporary roll section has two good effects. It impresses the visitor with your interest in his becoming a regular member. It provides a convenient means of marking the subsequent attendance of such visitors.

When this plan is followed the regular class rolls do not grow disproportionately and irregularly; nor do they remain static. It gives the superintendency proper control over enrollment and makes the facts available at all times.

### Is Your School Judged Fairly?

The Stake Board and the General Board are in constant need of information about the month to month condition of your school, so they can render the help it needs.

They must rely upon the ward Sunday School secretaries to keep them informed regularly and accurately.

Monthly reports are designed for this purpose. If the reports are not received each month, what conclusions must the Stake and General Board make? That the ward secretary does not know a report should be sent? That the secretary is incompetent or indifferent? If you read this, you know a report is expected. Then please send a report each month to your stake secretary. Prepare it on the last Sunday of the month and send it that day, if possible.

If you know a report is expected and do not send one each month, you have a reason. Let your stake secretary know what it is and perhaps he can help you to overcome your difficulties.

In any event do not let your school, your associates or yourself be misjudged.

**"The Sunday-school teacher's job is not to transmit culture, but to lead his pupils to Christ and prepare them to lead the Christian life now in their homes, at work, at play, and in all their social relationships. This requires simple, direct methods of teaching such as Jesus used, and not the complicated teaching technique advocated by some modern theorists."**

# CHORISTERS AND ORGANISTS



*Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham*

## THE SONG PRACTICE

The song practice is still a part of the Sunday School opening exercises. The only modification from the old plan is in those schools which are merged immediately into the monthly Fast Meeting, and in these the General Board's instructions as to the order of procedure, which has been approved by the General Authorities, should be followed. Whenever there is a shortage of time the song practice is usually the first feature omitted from the exercises. The omission is tolerated first of all if the chorister is not awake to his duties and opportunities, and if the practice is generally poorly carried through.

In the opinion of observers over a long period, the song practice in Sunday School has provided one of the reasons why our people are such splendid singers in congregational singing. Do away with this feature of schools for any extended period, they contend, and a great difference would be noted in our whole general singing. We are the only organization which provides a definite place in our program every week for a song practice. Let us keep it up and carry it through to the fullest realization of its possibilities. Preparation is the keynote to a successful song practice. The chorister must be familiar with what he proposes to use. He must have it well in mind. The organist must be in accord with him—they should have gone over everything together and be a unit in all that pertains to teaching and practicing the song. Time should be conserved. Very little talking should be done by the chorister, whatever

he has to say should be direct, to the point, and brief. Nothing will kill the interest like a "talky" leader. The school learns to sing by singing, and singing must be the principal activity during the practice.

The chorister must devise ways for teaching the song in the shortest time possible if it be a new song, and if it be one that has been sung a long time, he must invent and discover ways that will arouse new interest in the song—which is the test of a successful song leader. If the chorister knows the practice song well enough to work without his book in his hand the time will be more profitable, and he will hold his school much easier.

A distinction should be made between a song practice and a song service. Concentration upon one song until some definite progress has been made will result, in the long run, in better singing than where several songs are attempted in one practice. Of course if the school is making preparation for some special occasion all songs that will be used at that time might be practiced, but usually the singing of several songs is merely a lazy way of using up the time by a chorister who is not prepared.

The chorister will do well to look ahead in the calendar in choosing songs for the song practice. If he will do this he will discover many occasions for which he can prepare the school in advance, and will do a fine service to the school because of his orderly preparation. He will also generate more interest in the practice because of the fact that the members of the school will see an aim in view.

Heroism feels and never reasons, and therefore is always right.

—Emerson.

All actual heroes are essential men, and all men possible heroes.

—E. B. Browning.

# LIBRARIES



*T. Albert Hooper, Chairman; A. Hamer Reiser*

"The Supreme Book of Mankind," or "The Origin and Influence of the English Bible" by James G. K. McClure is one of the most instructive and helpful books for Bible students that has come to my desk in a long time.

"The greatest single force influencing the life of the English-speaking world has been the Bible—these pages prove that conclusively, and the tale they tell is without parallel anywhere. The author has marshalled from various sources an array of facts about the growth and influence of the English Bible which makes the unfolding of the story very interesting. Its progress is vividly traced from Augustine's first landing on the Isle of Thanet, through the times of Bede, Caedmon, and Wycliffe to the modern day, when it is still the book in greatest demand."

Dr. McClure shows also how the Bible became the foundation stone of our civilization and how literature, education, world colonization, and trade proceeded directly from its teachings. He has not given a cut-and-dried account, but has collected material of a varied character, and has called witnesses not of a common sort. There is much that will be new to any one who sees these pages."

To those teachers who want some more background to make their Bible teaching more interesting and effective, and to those students who are desirous of finding more material to enhance their interest in the study of the "Book of Books", we commend "The Supreme Book of Mankind".

Published by Chas. Scribners' Sons Company. Price \$1.75. It may be obtained at the Deseret Book Company, Salt Lake City.—T. A. H.

## The Influence of Books

"Much that we do in life is influenced by what we read. If we like the study of human beings in books, whether biography or history or in fiction, we are apt to like the study of human beings in real life and to so lead our lives that we can come into contact with them and use our book knowledge in our everyday contacts. If we like science or art, we are apt to find our reading opens up new channels in the line of our chosen interests, and so what we develop as a child is apt to enter in our whole future life work. The all important thing is that children should read, and read worthwhile books."

—Mrs. Franklin D. Roosevelt, Children Mag. for Parents.

# GOSPEL DOCTRINE



*General Board Committee: George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack*

## LESSONS FOR OCTOBER

First Sunday, October 4, 1931

### Lesson 31. Word of Wisdom.

Text: Gospel Doctrine Lesson No. 31; Doctrine and Covenants, Section 89.

**General Objective:** To arouse an active interest in this health-giving revelation.

**Suggestive topics for assignment:**

1. Invite a physician to discuss prevailing ideas regarding medicine, dietetics and stimulants at the time the Word of Wisdom revelation was received (1833).

2. Point out specific devices used today to deceive mankind on subjects contained in the Word of Wisdom.

3. Show wherein the 89th section of the Doctrine and Covenants, though not given as a commandment, should be obeyed in its entirety.

**Suggestive topics for class discussion:**

1. What circumstances relating to the Word of Wisdom are proof of its divinity.

2. Relate specific cases where people have broken the word of wisdom because of deceitful advertising in your community.

3. What can you do in your community

to help counteract the effects of modern day campaigns to induce people to violate the Word of Wisdom revelation.

### Second Sunday, October 11, 1931

#### Lesson 32. Word of Wisdom (Continued)

Text: Gospel Doctrine Lesson No. 32; Doctrine and Covenants, Section 89.

General Objective: To broaden our conception of the significance and value of the Word of Wisdom.

Suggestive topics for assignment:

1. Outline in detail the fields covered by the Word of Wisdom. Point out phases of the commandment we usually overlook.

2. Present scientific evidences of the effects of alcohol and tobacco on the human body.

3. Discuss logical and psychological ways and means of teaching the non-use of tobacco and liquor.

Suggestive topics for class discussion:

1. Present specific cases wherein the use of liquor or tobacco has been the "first step away from the Church."

2. Relate specific instances of actual physical, moral or economic harm coming from the use of liquor or tobacco.

3. Point out ineffective modes of teaching the Word of Wisdom.

4. Suggest ways of teaching the subject matter of the revelation which have proved to be effective. (Example: At the Word of Wisdom exhibition in Salt Lake City during June conference of this year, dozens of men threw their cigarettes out of the back door and vowed to stop smoking after they had received a heart test and compared their tests with those of non-smokers.)

### Third Sunday, October 18, 1931

#### Lesson 33. Word of Wisdom (Continued)

Text: Gospel Doctrine Lesson No. 33; Doctrine and Covenants, Section 89.

General Objective: To stimulate a desire to obey phases of the Word of Wisdom not usually emphasized.

Suggestive topics for assignment:

1. Present experimental proof of the detrimental effects of tea and coffee and excessive amounts of meat. Relate expert evidence in support of the revelation on these matters.

2. Show the chemical values of herbs and fruit "in the season thereof," and whole wheat on the human body. Point out wherein research bears out the positive teachings of the Word of Wisdom.

3. Compare a balanced diet approved by dietitians of today with one recommended by the revelation.

4. Have an expert tell what types of modern-day refined foods are out of harmony with the Word of Wisdom.

Suggestive topics for class discussion:

1. What proof have we that "hot drinks" refer to tea, coffee and other stimulants.

2. In what ways do we often break the part of the Word of Wisdom recorded in section 89, verses 10 to 17?

3. Relate examples of prolonged life and better health coming from obedience to these phases of the revelation.

4. Show wherein the information given by the Lord as recorded in verses 10 to 17 are as vital as other parts of the revelation.

### Fourth Sunday, October 25, 1931

#### Lesson 34. Word of Wisdom (Conclusion)

Text: Gospel Doctrine Lesson No. 34; Doctrine and Covenants, Section 89.

General Objective: "The Word of Wisdom has improved health and prolonged life among the Latter-day Saints."

Suggestive topics for assignment:

1. Review the promise of the Lord given to those who obey the Word of Wisdom. (Section 89, verses 18 to 21.)

2. Show wherein a full realization of the promise of the Lord is dependent on obedience on the whole revelation.

3. Review the statistical proof which bears out the fact that those who keep this commandment enjoy better health, longer lives and greater wisdom.

Suggestive topics for class discussion:

1. Outline what one must do and not do if he obeys the word of wisdom revelation.

2. Can one honestly say that he keeps the Word of Wisdom if he merely abstains from the use of tea, coffee, tobacco and intoxicants, but disregards his diet?

3. Show economic, moral, social and other benefits not discussed in these lessons resulting from an observance of the Word of Wisdom.

"Health is so necessary to all the duties as well as pleasures of life that the crime of squandering it is equal to the folly."—Dr. Johnson.

# MISSIONARY TRAINING



*General Board Committee: Albert E. Bowen; Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Charles H. Hart*

## LESSONS FOR OCTOBER

First Sunday, October 4, 1931

### Lesson 30. The Book of Mormon—Its Divinity.

Text: Sunday School Lesson No. 30.

References: Reynolds' "Story of the Book of Mormon." History of the Church, Vol. I, chapter 6. Talmage's "Articles of Faith," chapters 14 and 15. Roberts' "New Witness for God," Vol. 2. Roberts' "Defense of the Faith," Vol. 1, pp. 1-227; Vol. 2, beginning page 253.

Objective: To impress upon the mind of the missionary the truth that the Book of Mormon is a sacred record, originally written by men chosen for the purpose because of their fitness, and that it was translated by the power of the Almighty.

Suggested Outline:

1. Discuss the method of translation, whether purely mechanical or whether the prophet was obliged to exert mental and spiritual powers.

2. What value can be placed upon the "witness of the spirit" which comes to those who prayerfully read the book?

3. Consider the fact that the book does not contradict the Bible nor the later discoveries of archaeology.

4. Consider the difficulty of creating the numerous original names found in the book.

5. Consider the testimony of the witnesses—the three and the eight.

Lesson Enrichment: The following words are from the late Geo. Reynolds, a man who spent many years of careful study on the Book of Mormon: "The Book of Mormon is the record of God's dealings with the peoples of ancient America, from the age of the building of the Tower of Babel to four hundred and twenty-one years after the birth of Christ. It is the stick of Ephraim, spoken of by Ezekiel: the Bible of the western continent. Not that it supersedes the Bible or in any way interferes with it, any more than the history of Peru interferes with or supercedes the history of Greece; but, on the other hand, in many places it confirms the Bible history, demonstrates Bible truths, sustains Bible doctrines, and fulfills Bible prophecy.

"For many years we have taken great pleasure in perusing its sacred pages and studying its truths. The more we read it

the more we found it contained. Like other inspired records, every time it was opened we discovered new and oftentimes unexpected testimonies of its divinity. \* \* \* Others, we trust, in time will be discovered which will be added testimonies to the genuineness and divine authenticity, as well as to the sacred mission of the instrument in God's hands in bringing it forth—the youthful Prophet, Joseph Smith." Preface to the "Story of the Book of Mormon."

Second Sunday, October 11, 1931

### Lesson 31. The Doctrine and Covenants.

Text: Sunday School Lesson No. 31.

References: "History of the Church," pp. 104, 105, chapter 17. "Articles of Faith," pp. 296, 457.

Objective: To call the missionary's attention to the fact that the Almighty has re-established communication with man and that we have revelations which exactly fit our time and need.

Suggested Outline:

- I. What is the "Book of Commandments," or Doctrine and Covenants?
- II. Discuss the especial mission of the Doctrine and Covenants as expressed in its preface—Section 1.
- III. What claim does the present generation have upon the promises made by the Lord to the early leaders of the Church?
- IV. Consider the opposition from his immediate associates which the Prophet met concerning the revelations contained in this book.

Lesson Enrichment:

"We know only in part the exact manner in which the revelations were given to Joseph Smith, though we are quite certain that all were not given in the same way.

"The first revelation was received by the boy Joseph directly from the mouth of God, the Father, Himself, when pointing to His Son, He said, 'This is my beloved Son, hear Him.' Several revelations were received from the lips of angels, and other heavenly personages who appeared to the Prophet.

"Other revelations were obtained by the Prophet, by the use of the Urim and Thummim or by seer stones, which enabled him to concentrate his spiritual forces to such a degree that he could receive the words of God. After the Prophet had

grown in spiritual experience and power, he had less need of external helps, and received his revelations under the direct influence of the Holy Ghost.

"Except in the case of revelations copied from the spoken words of celestial messengers, the language of the revelations is the language of Joseph Smith rendered forceful and eloquent by the exaltation of inspiration. God gives the ideas; the Prophet expresses them as best he can." Page 48, M. I. A. Manual for Senior Classes, 1918-19.

### Third Sunday, October 18, 1931

#### Lesson 32. The Doctrine and Covenants. (Continued.)

Text: Sunday School Lesson No. 32. References: "History of the Church," pp. 104, 105, chapter 17. Talmage's "Articles of Faith," page 336. Widtsoe's "Joseph Smith as a Scientist." Doctrine and Covenants, Section 1.

Objective: To give to the missionary a vision of the glory of the Gospel, its blessings here and hereafter, as they are made known to this generation through the Doctrine and Covenants.

##### Suggested Outline:

- I. Discuss the importance of the Doctrine and Covenants to the missionary.
- II. Consider the importance of the Priesthood in the light of modern revelation.
- III. Consider the value of health and the contribution made to it by this book.
- IV. Discuss the incentive found in the Doctrine and Covenants to grow intellectually.
- V. Discuss the hope of exaltation held out to those who are faithful to the end.

##### Lesson Enrichment:

It may be shown that "in 1833 or soon thereafter the teachings of Joseph Smith were in harmony with most of the sound thought of today; and that he anticipated the world of science in the statement of fundamental facts and theories of physics, chemistry, astronomy, geology and biology. It may be read into the discussion that the fundamental principles enunciated by Joseph Smith form a safe basis for a rational and satisfying philosophy of man and the universe, in full accord with correct scientific knowledge.

"The mission of Joseph Smith was of a spiritual nature; therefore one would not expect to find discussions of scientific matters in the Prophet's writings. The

revelations given to the Prophet deal almost exclusively with the elucidation of so-called religious doctrines, and with such problems as arose from time to time in the organization of the Church. It is only incidentally, as it appears to us, that other matters are mentioned in the revelations." Widtsoe's "Joseph Smith as a Scientist," page 1.

### Fourth Sunday, October 25, 1931

#### Lesson 33. The Pearl of Great Price.

Text: Sunday School Lesson No. 33. References: "History of the Church," Vol. 2, pp. 235, 236, 348-350. "Improvement Era," Vol. 32, pp. 535-539.

Objective: To draw the attention of the missionary to this choice volume, one of the standard works of the Church, but about which we know too little.

##### Suggested Outline:

- I. Discuss the general divisions of the Pearl of Great Price.
- II. Describe the circumstances which brought to Joseph Smith the rolls of papyrus from which the Book of Abraham was translated.
- III. What impresses you most in the story which Joseph Smith tells in the Pearl of Great Price?
- IV. Discuss the value of this book as scripture.

##### Lesson Enrichment:

"The translation of the parchment was begun in 1835, by Joseph Smith, the 'Mormon' prophet, but due to the mobbing and drivings of the people the translation was not published until 1842.

"Joseph's critics claimed he did not understand Egyptian and that his pretensions were a 'farrago of nonsense.' Whether he did or did not understand the Egyptian characters, Joseph Smith must stand or fall upon what he gave to the world in the Book of Abraham. \* \* \*

"The most rigid test possible to put upon the Prophet is the system of astronomy set forth in the Book of Abraham. For there is told in simple narrative that God, through the Urim and Thummim, showed Abraham that: (1) All the heavenly bodies move in their spheres; (2) that the more advanced a world becomes from start to a dead world like our moon, the slower are its movements; (3) that all stars not only move in their own orbits, but groups of them revolve around mightier stars; (4) that some stars revolve around one center and some around others; (5) that stars are mighty in size and some are enormously



large; (6) that other stars than the sun have planets like our own; (7) that the stars are innumerable to man yet Abraham's seed should be as numberless as the stars of heaven; (8) that some groups of stars are close together and others far removed and, (9) finally, all stars revolve about the planet on which God dwells; that is, they all revolve around one common center. Let me say here that the above truths set forth in the Book of Abraham were totally unknown by the astronomical world, for these facts lay shrouded in the vast unknown. At that time we had no means of measuring the size of a star; in fact, the first accurate measurement was not made until six years ago. Astronomers then did not know the stars moved and thus they were called fixed stars. Neither did they know the stars moved in orbits and much less that groups of them revolved about common centers.

"Up to 1835, Herschels' telescope, the greatest in the world, had only revealed 100,000 stars. It was a bold utterance for Joseph Smith to declare that the stars were innumerable to man, while those

stars were hidden in the infinite night of space. The thought was so far beyond human conception as to be almost staggering.

"Since that date astronomers bombarding the heavens from every quarter of the globe, have discovered that, as the Book of Abraham claims, every star of the universe moves. Dr. Hill said that were one star to stop it would again be set in motion by the drag of the stellar universe.

"Since Kirchhoff (1859) perfected the spectrum analysis, astro-physics has advanced by leaps and bounds. The astronomers find now, as the Book of Abraham claims, that stars not only have their own centers around which they revolve, but that great groups of stars revolve around common centers. Hoeffler found that five out of the seven stars of the Great Dipper lie in the same plane and have equal motion in one and the same direction. The Pleiades of over thirty stars also move around a common center." Prof. J. E. Hickman in "The Greatest Seer of the Ages," Era, Vol. 32, p. 535.



PERILOUS MOUNTAIN CLIMBING IN THE AUSTRIAN ALPS

(Publishers Photo Service)

# NEW TESTAMENT



*General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman*

## LESSONS FOR OCTOBER

Ages 18, 19 and 20

First Sunday, October 4, 1931

### Lesson 29. A. Moral Courage—As Shown by Jesus.

Text: The Teachings of Christ Applied, Lesson 29.

Objective: To show in what ways and in what degree Jesus exemplified moral courage.

Supplementary Materials: Bennion, Milton, "Moral Teachings of the New Testament," Chap. XX; Kent, C. F., "The Life and Teachings of Jesus," pages 216-227; 250-265; 278-288.

Suggestions on Preparation and Presentation: It will require considerable reading in the Gospels to bring out fully the significance of this lesson. If pupils cannot be induced to read at least all of the basal texts, it may be advisable to read them in class; not, however, all at one time. Discussion should follow each topic as listed under Problems—1 (a), (b), (c), (d).

The class should be lead to appreciate that supreme type of courage manifest by Jesus in the Garden of Gethsemane, joined with the great compassion expressed in His remark concerning His apostles, "let these go their way."

The more nearly the students can, in imagination and feeling, live through this scene, the more will they appreciate the great strength and intrinsic goodness of Jesus' character.

### Further Illustrations and Helps

1. What is courage? Distinguish it from recklessness and mere bravery.

2. What kind of courage do the bulldog and weasel have? (Physical courage.) Is this a high or a low form of courage? Why? When, only, must we show physical courage (When we or those whom we are bound to defend are attacked or in danger.)

3. What is moral courage (The courage to be laughed at, ridiculed, persecuted, for your ideals, beliefs, or course of life.)

Galileo invented a telescope, studied the stars through it, discovered the moons and rings of Jupiter, the phases of Venus, the spots on the sun. These facts were

regarded as false by the church of those times: he was summoned to Rome before the Inquisition and compelled to deny them. What kind of courage did he lack? But he was an old man of seventy. Kepler, his pupil, said of his master's condemnation: "He would not have been persecuted, could you have answered him. In vain you Jesuits condemn his opinion of the earth's motion that will never prove it to be at rest. If we prove that it turns round, not all mankind together can keep it from turning." In 1619 Kepler discovered the laws of the motions of the planets—"the squares of the times of revolution are to one another as the cubes of their distances from the sun." His book was condemned at Rome. He answered: "The die is cast the book is written. \* \* \* It may wait a century for a reader, as God has waited six thousand years for an observer." He refused to recant, left the country, dying of brain fever in Silesia. Compare his moral courage with Galileo's.

4. What kind of degree of courage did Jesus manifest in denouncing the real leaders of the Jews—the Scribes, Pharisees, and lawyers? Luke 11:37-54.

5. What his courage in healing on the Sabbath? Luke 13:11-17.

6. What courage in publicly announcing His divine calling? John 10:7-18, 20, 31, 39.

7. When, knowing that His captors would put Him to death, He quietly submitted to arrest, though He could have escaped? Matt. 26:36-56.

8. Which kind of courage has not changed in all the history of mankind?

Military courage, the most common form of bravery, the earliest developed. Savage races have it. No one excels the courage of the Indians or of the early Greeks.

9. How describe the courage of Jesus? It was a higher and nobler possession—the courage of the mind, the heroism of the heart—a power He manifested all ways in isolation, standing alone against the world, none to march with Him. Nor was His courage occasional, as that of men at a fire or flood. Constant and unwavering in the greatest risks and crises, He never quailed or faltered.

10. Did He go against every public or private opinion that was wrong?

Yes; He defied every Jewish belief and custom that hindered right; He hurled at the Scribes and Pharisees the most scathing denunciations; befriended the friendless, the outcasts, the lepers; spoke

kindly to and forgave sinners; mingled freely with the most hated of all, the Publicans. It is one thing to talk down to bad men, giving them good advice; it is quite another thing to fellowship and eat with them. Jesus, in His own city of Nazareth, publicly announced His mission, giving such offense to all that they sought at once to kill Him.

11. France calls Marshal Ney the "bravest of the brave"; but who really deserves that title? Jesus of Nazareth. His voluntary surrender when He could have delivered Himself; His calm heroism during His trial and condemnation; His telling the daughters of Jerusalem, while He carried the cross, not to weep for Him but for themselves and their children; His prayer for His enemies as they crucified Him; and the seven sayings that He spoke from the cross—each marks Him as the supreme hero of all history, the most courageous of the human race, the only one whose courage knew no limits, who never under any circumstances wavered or was in the least disturbed.

12. What was it that made Jesus the "bravest of the brave" of all time?

His perfect faith, which came from His perfect life.

#### **B. Moral Courage—As Shown and as Taught by the Apostles of Jesus.**

Text: The Teachings of Christ Applied, Lesson 30.

Objective: To show how the Apostles emulated the Master in manifestation of moral courage.

Supplementary Materials: Bennion, Milton, "Moral Teachings of the New Testament, Chapter XX; Kent, C. F., "The Work and Teachings of the Apostles," pages 34-54; 200-223.

Suggestions on Preparation and Presentation: In this lesson, as in the preceding, considerable reading is essential to appreciate the great qualities of character manifested by the apostles and their associates. Each person referred to in the lesson as exhibiting moral courage should be considered individually, after the manner of biographical studies. This is one of the most effective means of understanding and appreciating moral qualities. It should be fully utilized in this lesson.

Emphasis should be given, by way of conclusion, to the value and the need of moral courage today. This, however, should not be by general exhortation, but by concrete illustrations of moral courage in our own times, and by description of concrete situations that now call for moral courage on the part of church members and citizens.

#### **Additional Helps and Illustrations**

1. What is the quality that novelists and their readers most admire in their heroes? (Bravery; mention an instance.)

2. Is it bravery to take a needless risk? (No; it may be madness and is always folly.)

3. Billie Wilson of Salt Lake City, shot a bully who had seized a club and pursued him. Wilson was acquitted by the jury and justified by the court but he told friends that he wished he had not turned and fought, but had kept on running and got away. "I feel ashamed," he said, "to admit that I was not brave enough, with ladies looking on, to run any farther." Explain. Is it sometimes braver to get away than to fight? What kind of courage does it take to refuse to fight when, challenged, you see that there is little or nothing to fight about?

4. Should we be always bold and fearless? No; we should fear to do wrong, to descend to sin, or to defend iniquity. Robbers and murderers are brave in a bad cause. We admire grit; but grit clears no wrong.

5. Was it faith that gave to the Apostles the courage they showed in Acts 4:13-20? Explain.

6. How do you define that word "ought," occurring in Acts 5:27-33?

7. Why could Paul have the courage he showed in Acts 20:22-27?

8. Why could Stephen (Acts 7:51-60) die calmly, praying for his murderers as he "fell asleep"?

9. What enables us to strive for the courage that Peter commended to the Saints? I Peter 3:13-17; and 4:12:16?

10. Why does faith "cast out fear"?

#### **Second Sunday, October 11, 1931**

##### **Lesson 30. Covetousness.**

Text: The Teachings of Christ Applied. Lesson 30.

Objective: To show the evil effects of covetousness, and the best methods of overcoming or preventing development of such thoughts and feelings.

Supplementary Materials: Bennion, Milton, "Moral Teachings of the New Testament," Chapter 21; Kent, C. F., "The Life and Teachings of Jesus," pages 176-188.

Suggestions on Preparation and Presentation: Lead the pupils to analyze their own observations and experiences with regard to covetousness and its allied feelings on the one hand, and the opposite of these feelings on the other. This should lead them to realize the folly and human waste in the one

type of feelings and the wisdom and human value for character and happiness of the other. Lead them to see the value of cultivating simple, wholesome, inexpensive tastes. This will make it easier for them to refrain from coveting the goods of the rich, and easier to be content with what they have, without losing legitimate ambition to produce both material and spiritual goods in socially beneficial ways.

**Suggestive Lesson Outline:**

- I. How Covetousness is Related.
  - a. To desire for material things.
  - b. To desire for spiritual attainments.
  - c. To nobility of character.
- II. How Covetousness is Related to Crime.
  - a. As it concerns material possessions.
  - b. As it concerns spiritual attainments.
- III. How Covetousness May Be Forestalled.
  - a. Make material possessions subordinate to spiritual values.
- IV. Values to the Individual of Being free from Covetousness.
  - a. Ability to rejoice in the good fortune of others.
  - b. Freedom from the many temptations that covetousness induces.

Third Sunday, October 18, 1931

**Lesson 31. Hospitality and Liberality.**

**Text:** The Teachings of Christ Applied, Lesson 31.

**Objective:** To make clear the true spirit of hospitality, and the meaning and purpose of liberty in giving.

**Supplementary Materials:** Bennion, Milton, "Moral Teachings of the New Testament," Chapter 22; Kent, C. F., "The Life and Teachings of Jesus," pages 188-202; Kent, C. F., "The Work and Teachings of the Apostles," pages 190-200.

**Suggestions on Preparation and Presentation:** Note that hospitality is a phase of friendliness, and that liberality in giving is often called charity. It is, however, to be taken in a broader sense. It may, for instance, properly include taxes, as well as tithing. Yet even devout people seldom think of payment of taxes as a religious duty and an opportunity to render a public service. The Hebrew aversion to paying taxes in Jesus time was due to the rule of Rome. As a conquered and subject people they disliked paying taxes to their conquerors. The case is very different in a modern free self-governing state. Attention should be given throughout to application of the lesson to our own times and circumstances.

**Suggestive Lesson Outline:**

- I. The Relation of Hospitality to the Second Great Commandment.
  - a. Common characteristic of willing-

ness to share with others on the basis of fellow feeling and the general good.

**II. Hospitality Involves—**

- a. Liberality in giving.
- b. Good will expressed in friendly attitude.

**III. Various Forms of Liberality in Giving.**

- a. In entertaining.
- b. In giving service to one in need.
- c. In giving material aid.
- d. In giving to public causes either in time, money or other material goods.

**IV. Relation of Simplicity in Manner of Life to Hospitality and Liberality in Giving.**

- a. It makes hospitality possible more frequently and to a greater number of people.
- b. It makes possible greater liberality in giving to worthy causes.

**V. Relation of Hospitality and Liberality in Giving to Development of Character.**

- a. Tends to reduce selfishness and to cultivate its opposite.
- b. Contributes toward lasting joys and satisfactions.

Fourth Sunday, October 25, 1931

**Lesson 32. Industry.**

**Text:** The Teaching of Christ Applied, Lesson 32.

**Objective:** To teach the value of industry, both to the individual and to society.

**Supplementary Materials:** Bennion, Milton, "Moral Teachings of the New Testament" Chapter XXIV; Kent, C. F., "The Work and Teachings of the Apostles," pages 119-132; Mabey, Hamilton Wright, "Essays on Work and Culture," Emerson, "Essays."

**Suggestions on Preparation and Presentation:** Is it not unnatural or abnormal for a young person to be really lazy? Are not children and youths naturally very active, and disposed to be doing something all the time? What then is the difference between a so-called lazy youth and one who is industrious? Why this difference?

Prepare in advance a series of questions such as these and make them part of the assignment one week before this lesson is to be discussed.

The members of the class should be stimulated to think through their own problems and to utilize their own experiences in their thinking. Get them to distinguish between work and play, and to state the function and the relative importance of each; also to show how this relative importance of work and play in the life of the

individual may vary with age and circumstance.

Have class members collect in advance of the class discussion examples of successful individuals whose success would have been impossible without unusual industry. Apply this test to St. Paul and other well known ancient apostles, and to Joseph Smith and other modern Church leaders.

**Suggestive Lesson Outline:**

- I. Distinguish between work and play.
  - a. Work is an activity engaged in for own sake.
  - b. Work is an activity engaged in for sake of an end beyond itself.
- II. Why Children and Some Grown Ups Prefer Play to Work.
  - a. People generally prefer to do what they enjoy.
  - b. The mentally and morally immature prefer immediate to more remote satisfactions.
- III. Some Conditions of Cultivating Habits of Industry.
  - a. Cultivate the habit of seeing the purpose to be served by any work that one has to do.
- b. Study and develop interest in the purpose of any work with which one may be concerned.
- c. Develop to as high degree as possible skill in the work to be done. There is a tendency in human nature to like to do what one can do well.
- d. Keep in good condition, physically, mentally and morally.
- IV. Why Industry is an Essential Quality of Character.
  - a. It is necessary to sustain life and more especially, to maintain the standards of civilized life.
  - b. It is essential both to individual and to social progress.
  - c. It is, in the long run, essential to happiness. No normal adult wants either to play or to be inactive all the time. Play and rest are to re-create energy for work.

## O Time, Wait!

*By Cora Carver Ritchie*

O time, wait, do not hurry so!  
 Wait for dreamy eyes so blue and bright  
 Searching life with pure delight—  
 Pattering, toddling, little feet,  
 Lispings, laughing, mocking defeat.  
 How you grow! How you grow!  
 Seems a day since first I saw your smile,  
 Oh could I but keep you young awhile.  
 Time is beckoning, speeding fast,  
 I fear this joy too great to last;  
 All too soon away you'll go—  
 O time, wait, do not hurry so!

O time, wait, do not hurry so!  
 Wait for busy fingers, graceful arms  
 Trying burdens with simple charms,  
 Sighing over undone tasks,  
 Playing grown-ups all she asks.  
 You're a future mother true, I know,  
 Kissing big boy's crystal tear—  
 Oh my darling, dimpled dear,  
 'Tis deepest joy too great to stay—  
 But let me hold you while I may.  
 All love be thine as on you go,—  
 O time, wait, do not hurry so!



LATTER-DAY SAINT SUNDAY SCHOOL CONVENTION

## JACKSONVILLE SUNDAY SCHOOL HOLDS CONVENTION

On Mother's Day, May 10th, 1931, many of the Florida, West Florida, and South Georgia District Sunday Schools united with the Jacksonville Sunday School in a Mother's Day program and Sunday School Convention.

The artistic arrangement of the numerous flowers and ferns added to the beauty and loveliness of the chapel, inclining one's mind and heart toward the worship of God.

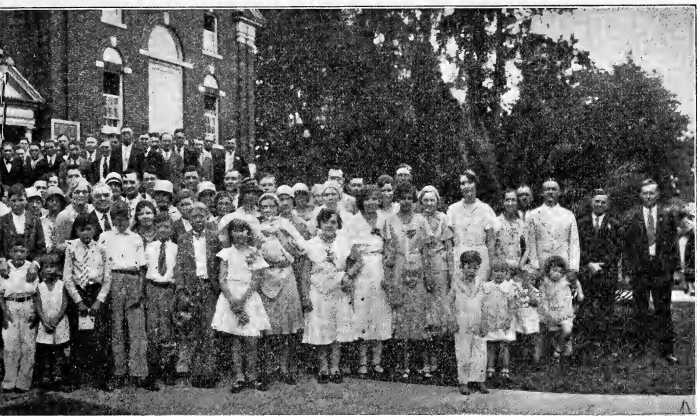
The morning services were given to a special program for our beloved mothers of the Jacksonville and visiting Sunday Schools. We were exceedingly favored in having as our special guest, our dear Mission Mother, Sister Grace Callis. We were also blessed in having President Callis with us. At the morning service, he spoke reverently upon the life-work and love of our mothers. Following this address, one hundred and twenty Mother Heart of Gold booklets were distributed by four little girls of the Primary class, costumed as fairies. Following the presentation of the tokens of love, Sister Callis, in her motherly address, consoled the hearts of the people which had been touched by the emotional program.

Immediately after the morning services lunch was served to approximately four hundred people.

At 2:00 P. M., the Union meeting convened, singing hymn No. 41, "Joseph Smith's First Prayer." And following a song by the chorus, instructive discourses on Sunday School work were ably presented by officers and teachers of the several Sunday School organizations in attendance. Following the presentations by these officers, President Callis spoke forcefully upon the power of the Church in teaching the Gospel to everyone. A roll call of the visiting brethren and sisters follows:

City	Delegates Attending	Distance, Miles
Daytona Beach, Fla.....	5	100
Lake City, Fla.....	4	60
Miami, Fla.....	4	366
Oak Grove, Fla.....	5	80
Panama, Fla.....	2	10
Sanderson, Fla.....	7	36
St. Augustine, Fla.....	6	40
San Mateo, Fla.....	6	65
Tallahassee, Fla.....	4	180
Tampa, Fla.....	4	280
Starke, Fla.....	7	45
Atlanta, Ga.....	2	329
Quitman, Ga.....	10	150
Waycross, Ga.....	8	80

Although this was the first Sunday School Convention to be held in the Southern States Mission, the attendance



HELD AT JACKSONVILLE, FLORIDA, MOTHERS' DAY, 1931

was splendid. And since has the word come to us that our chapel will be unable to accommodate the attendance at our next convention. We are exceedingly gratified to learn that the hearts of the people were stirred through the outpouring of the Spirit manifested at all the meetings.

Jacksonville Sunday School officers:  
Charles G. Latham, Superintendent.  
Lacy D. Croft, 1st Asst. Superintendent.  
Alvin Chace, 2nd Asst. Superintendent.  
Mallie Croft, Secretary.  
Edras Rast, Treasurer.  
Mrs. Florence Brimhall, Chorister.  
Jessie Copeland, Organist.

## The Superintendent's Notebook

Mr. superintendent, have you a notebook and is it always within reach? You should have one, and it should constantly have a fixed place in one of your numerous pockets. If you are a real superintendent, you carry your Sunday-school on your heart and mind every day of the week. From the Kingdom standpoint your chief business, just now, is so to superintend your school as to bring it to its maximum degree of efficiency: and this will be when you are doing the most to help your teachers to make good.

To this end you will be constantly on the alert for ideas that will help you best to serve them, for what are superintendents and officers for but to help the teachers realize the school's purpose? The teacher is the chief factor in its economy. A well-used notebook will amazingly help the superintendent to recall scores of things to say or do—things that will be lost if left alone to memory—for superin-

tendents, like most folks, have good "forgetters."

Here are some of the notes that will possibly appear in such a notebook. Compliment Miss Brown on the order that uniformly characterizes her class." "Commend Miss Williams for her punctuality: she is never late." "Report to Mrs. H. the death of the grandmother of one of the little girls in Primary Department. A call, or a letter to the mother would comfort." "Poor ventilation last Sunday—speak to the Janitor." "Miss Weeks' class is to furnish flowers for the desk next Sunday: don't forget to acknowledge the courtesy publicly." "Ask the prayers of the school for Clyde Wolfe, who is very sick with pneumonia," and so forth.

Don't depend upon your head to remember everything. Help it out with a notebook and make it your vade-mecum—your cranium may be roomy, but it has its limits.—S. S. Executive.

# OLD TESTAMENT

*General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin*

## LESSONS FOR OCTOBER

Ages 15, 16 and 17.

First Sunday, October 4, 1931

### Lesson 28. Samuel, the High Priest.

Text: Sunday School Lesson, No. 28.

References: I Samuel, Chapter 1:25, Book of Mormon, Mosiah 29:25-32, Doctrine and Covenants 93:40-50.

Objectives: First, the true spirit of individual inspiration and revelation. (See I Samuel 3:9; I Samuel 2:30; Nephi 18:20; Mathew 7:7.) Second, to correlate the lessons from the Book of the Judges and the Books of the Kings. (Stress historical and political significance.) Third, to show that the spirit of the Lord withdraws itself from communities as it does from individuals because of transgression.

Suggestive lesson arrangement:

- I. Samuel's birth and childhood.
- II. His relation to Eli.
- III. The message of the Lord concerning Eli.
- IV. Samuel's leadership.
  - a. As prophet.
  - b. As judge.
  - c. As the anointer of kings.
- V. The government in transition.
  - a. Reasons for change from theocratic to kingly government.
  - b. Political theory of Book of Mormon on this change. (See Book of Mormon, Mosiah 29:25-32.)
- VI. Samuel's recognition in the rest of the Bible. (See, for example, Psalms 99:6; Jeremiah 15:1; Acts 3:24; Hebrews 11:32.)

Lesson Enrichment:

"Eli was severely rebuked and blessings were withdrawn from his house, although he was a rightful descendant of Aaron, in the order of the Priesthood of Aaron, because of his failure to correct the wickedness of his two sons who assisted him in judging Israel. \* \* \* Because of Samuel's faithfulness and his integrity in the Priesthood all of his days Israel prospered notwithstanding their difficulties with surrounding tribes from time to time." (Juvenile Instructor, April, 1928, p. 202.)

In speaking of the judgeship Lord says: "The Israelitish Judge seems to have been a sort of dictator, called to power by the will of the people in times of great emer-

gency and peril, as among the Romans. 'The Theocracy,' says Ewald, "by pronouncing any human ruler unnecessary as a permanent element of the State, lapsed into anarchy and weakness. When a nation is without a government strong enough to repress lawlessness within and to protect from foes without, the whole people very soon divides once more into the two ranks of master and servant. In Deborah's songs all Israel, so far as lay in her circle of vision, was divided into princes and people. Hence the nation consisted of innumerable self-constituted and self-sustained kingdoms, formed whenever some chieftain elevated himself whom individuals or the body of citizens in a town were willing to serve. Gaal, son of Zobah, entered Shechem with troops raised by himself, just like a condottiere in Italy in the Middle Ages. As it became evident that the nation could not permanently dispense with an earthly government, it was forced to rally round some powerful leader; and as the Theocracy was still acknowledged by the best of the nation, these leaders, who owed their power to circumstances, could not easily be transformed into regular kings, but to exceptional dictators the State offered no strong resistance."

"And yet these rulers arose not solely by force of individual prowess, but were expressly raised up by God as deliverers of the nation in times of peculiar peril. And further, the spirit of Jehovah came upon them, as it did upon Deborah the prophetess, and as it did more remarkably upon Moses himself.

"The last and greatest of these extemporized leaders called Judges, was Samuel. In him the people learned to put their trust; and the national assembly which he summoned was completely guided by him. No one of the Judges, it would seem, had his seat of government in any central city, but where he happened to live."

By reason of the moving around it was not possible to build up a court and that that goes with it, as is possible and most frequently happens with a king.

A further study of the proposition presented in this lesson is provided us in the Book of Mormon, Mosiah 29:25-32:

"Therefore, choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct,



and which were given them by the hand of the Lord.

"Now it is not common that the voice of the people desireth anything contrary to that which is right, but it is common for the lesser part of the people to desire that which is not right, therefore this shall ye observe and make it your law—to do business by the voice of the people.

"And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction, even as he has hitherto visited this land.

"And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge.

"If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people.

"And I command you to do these things in the fear of the Lord; and I command you to do these things, and that ye have no king; that if these people commit sins and iniquities they shall be answered upon their own heads.

"For behold I say unto you, the sins of many people have been caused by the iniquities of their kings; therefore their iniquities are answered upon the heads of their kings.

"And now I desire that this inequality should be no more in this land, especially among this my people; but I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike, so long as the Lord sees fit that we may live and inherit the land, yea, even as long as any of our posterity remains upon the face of the land."

### Questions for Teachers

1. Name three elements of character that enabled Samuel to succeed, and give your reasons for selecting the three you do.
2. What part has humility played in the lives of great spiritual leaders? Give examples.

Second Sunday, October 11, 1931

### Lesson 29. David.

Text: Sunday School Lesson, No. 29.

References: I Samuel Chapters 16:31; II Samuel; Psalms.

Objective: Show that to the man once blessed with a knowledge of God and His helpfulness the success that satisfies can

only be attained through living in accordance with God's laws.

Suggestive lesson arrangement:

- I. David's early life.
  - a. His selection by Samuel.
  - b. David as the King's musician.
- II. David and Goliath.
  - a. Armies represented by champions.
  - b. "Better a sling with the Lord than a helmet and coat of mail without the Lord."
- III. David and Saul.
  - a. Saul's hatred of David.
  - b. David and Jonathan. (I Samuel 18:1-4; 19:1-7; 20; 23:16-18.)
  - c. David returns good for evil. (I Samuel 24; 26:5-25.)
- IV. David as King.
  - a. The Ark brought to Jerusalem. (II Samuel 6:12-20.)
  - b. David and the Temple. (II Samuel 7:1-29.)
  - c. David's conquests. (II Samuel 8:1-19.)
- V. David's weaknesses and their effects.
  - a. His sin and repentance. (II Samuel 11:.)
  - b. Nathan's parable. (II Samuel 12:1-24.)
  - c. Absalom's rebellion and David's sorrow. (II Samuel 15:1-18; 18:.)
- VI. David's death and last words. (I Kings 2:1-4 and 10-11.)

Lesson enrichment:

Consider, for example, Psalms 27, 116, 121, and 128 for David's poetry.

Here again as in the former lesson we should in our study of David connect up the history of Israel from the time of the Book of Judges to the Books of Kings which we have heretofore briefly considered.

Our objective in this study of David should be to point out how through great leadership, the sometimes weak, God really accomplished His great purposes.

The reign of David extended from B. C. 1055 to 1015.

Point out how during the days of Saul, David was loyal at all times; that this loyalty was based upon his deep regard for the authority of God, because as Jehovah's anointed, Saul, to David was an embodiment of that authority and though Saul constantly sought to slay David, the latter respected his authority, even to twice sparing his life.

In considering the sin of David consider Carlyle's statement as Gerkie records it:

"David," says Carlyle, "had fallen into sins enough; blackest crimes; there was no want of sins. And thereupon the unbelievers sneer and ask, Is this your man according to God's heart? The sneer, I must say, seems to be but a small one. What are faults? What are the outward

details of a life, if the inner secret of it, the remorse, temptations, true, often-baffled, never-ending struggle of it, be forgotten? "It is not in man that walketh to direct his steps." Of all acts, is not for a man, *repentance* the most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin; that is death: the heart so conscious is divorced from sincerity, humility, is dead: it is "pure" as dead, dry sand is pure. David's life and history, as written for us in these Psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best. Struggle, often baffled, sore baffled, down as into entire wreck; yet a struggle never ended; ever, with tears, repentance, true, unconquerable purpose begun anew."

The objective of this lesson for every teacher should be that from a careful study of I Samuel 16-31, II Samuel and the Psalms to prepare evidences of David's:

Knowledge of God.  
Faith in God.  
Dependence upon God.  
Love of God.  
His humility.

Then show how as a result of these attributes he became:

1. A man "after God's own heart."
2. A leader of His people
3. The head of a nation.
4. The conqueror of his enemies
5. A man who although a sinner was strong enough to repent and go forth stronger, having overcome.

### Questions for Teachers

1. In what way were the purposes of God carried forward by the successes of David?
2. In what way did the glories of David carry God's work throughout the world?

Third Sunday, October 18, 1931

### Lesson 30. Solomon.

Text: Sunday School Lesson No. 30.

References: I Kings chapter 1 to 11; Talmage's "House of the Lord."

Objective: Show that Solomon prospered when he wisely followed the ways of the Lord; that wealth used in institution building (the Temple for example) which is for the benefit and enlargement of individual man's welfare is the use which receives the universal praise of man. (Illustrate by reference to great modern endowments: e. g. Latter-day Saint Temples,

Rockefeller institutions, great colleges etc. Temples of the Lord link the present with the past and the future into an eternal relationship.)

Suggestive lesson arrangement:

- I. Solomon's life.
  - a. His mother.
  - b. His wisdom.
  - c. His call to the kingship.
  - d. The glory of his kingdom. I Kings 4:20-24.)
  - e. His alliances by marriage and treaty.
- II. Solomon the great builder.
  - a. The palace. (I Kings 7:1-32.)
  - b. Cities (I Kings 9:15, 17-19.)
  - c. Navy (I Kings 26-28, 10:11-12.)
  - d. Walls around Jerusalem.
  - e. The Temple. (I Kings chapters 5 to 8.)
- III. Lessons from Solomon's life.
  - a. His marriage.
  - b. His wealth. (See Mark 10:25.)
  - c. His wisdom.
  - d. His temple.
  - e. His success as a ruler.
    1. Did the world-wide nature of Solomon's kingdom destroy Israel's nationalism?
    2. Did alliances strengthen or weaken Israel ultimately?
    3. Did wide associations result in an acceptance of the ways of the world?
    4. How far may one safely go in compromising with wrong principles either in belief or life?

Lesson Enrichment:

David's glorious reign ended in gloom and sadness. The great king's last days were not his best days. They were clouded by his own incapacity and the intrigue and treachery of another son, Adonijah, who, like Absalom, could not wait for his father to die before seizing the throne. Fortunately, David, when informed by Bathsheba and Nathan of the conspiracy, had enough energy left to crush the uprising, and have a younger son Solomon crowned king.

The misfortunes which clouded the last years of David's life must not blind us to the great accomplishments and splendor of his reign. David defeated all the enemies of Israel, and extended the boundaries of his country in every direction. He gave the kingdom a central stronghold for both its civil and its religious life. He brought wealth and culture into the life of the nation, and opened up avenues of commerce with other kingdoms, and was an ardent patron of music and poetry. His name has been definitely associated with the Psalter, being himself the author of many of the psalms. He was a skilled musician, as is attested by the fact that Saul brought him to his court to sing and play for him.

In late years many critics have arisen, who have endeavored to belittle the achievements of David. But it would have been impossible for him to have become the national hero, and his character idealized to such a degree that the Messiah himself was expected to be like him, if he had not done something truly great. Call to mind the devotion of men to him. Three men risked their lives to get him a cup of cold water. The fierce and cruel Joab was loyal to him. Jonathan gave up his crown because of the great love he had for him. Add to this his wonderful chivalry, his mental powers, his military genius, his ability to command, and above all, his deep and sincere piety, and there is small wonder that later generations of Israel looked back upon him as the greatest of all their heroes. We are not blind to his faults, but they must be judged by the moral standards of his age, and not by the teachings of Christ. The great message that he has left us is his devotion to God. His trust in God was the deepest and truest thing in his life. He gave God credit for all his successes, and all the good he did was due to his religion. When he sinned, his repentance was so deep and so sincere that God could not withhold his forgiveness.

It was such a kingdom that Solomon inherited, and such a man that he succeeded. Solomon must have been about twenty years of age when his father died, but we know little else about him. There is no vivid personal portrait of him such as we possess of his father. It appears from the records that Nathan had charge of his education, and that David had promised Bathsheba that Solomon should succeed him. Whether Adonijah knew about this arrangement we are not informed. It seems not to have been generally known. Nathan knew it, however, and lost no time in having the conspiracy crushed, and Solomon crowned, when he saw what was happening.

Solomon seems to have realized fully the tremendous responsibility that was suddenly thrust upon him. At the same time, he had a mind of his own, and did not hesitate to put out of his way the men who might have made trouble for him in holding his kingdom. Even Adonijah was put to death when it appeared to the new king that he was scheming to make trouble. The aged hero Joab was also slain for plotting against him. These executions, though they look cruel to us, may have been necessary, just as was the death of Absalom, to secure peace and tranquility in the kingdom.

When Solomon had crushed all those who might have made trouble for him, and he was firmly established on the throne, he repaired to the "High Place"

at Gideon, about six miles northwest of Jerusalem. A "High Place" was generally the flat top of a hill where there was a sanctuary. Nearly all towns had one. There was an altar, and the worship consisted of prayer and sacrifice. Gibeon was especially sacred because the Tabernacle of the Congregation was located there. Taking his stand before the brazen altar, he offered a thousand animals as a sacrifice to God. No doubt he was inspired by intense devotion, and a yearning desire to rule his kingdom well, as he went through this religious ceremony. Perhaps all day long there was a prayer in his heart for divine guidance.

During the night God appeared to him in a dream and said: "Ask what I shall give thee!" Solomon already realized the magnitude of this task, and was mistrustful of his ability to measure up to the high standard set by David. He thanked God for the kindness shown to his father in giving him a son to sit on his throne. Then with a touching humble confession: "I am but a child: I know not how to go out or come in." He asked for an understanding heart to judge between right and wrong in guiding the great multitude of people he had been called to rule.

It was an unselfish request, and the Lord was pleased with Solomon. He might have asked for a long life, which was so highly valued in those days, or great riches and honors. Instead of this, he pleaded for "an understanding heart, to judge thy people, that I may discern between good and bad" and God freely granted him the lesser gifts. He was promised a reign of unprecedented greatness. His wisdom should exceed the wisdom of all who had gone before, or who should come after him.

This is one of the most inspiring incidents of Solomon's reign. What high thoughts he must have cherished at that time! How humble he must have felt! As he thought of the great man who had preceded him, and the unnumbered multitude he was to rule, he felt unequal to the task, and asked for help. It seems simple enough in his case. We instinctively say, "that is just what he ought to have done."

But how about ourselves? We, too, are standing at the threshold of our "kingdom". God is also holding open the treasures of heaven to us. He is saying to each of us: "Ask what I shall give thee." Are we answering as wisely as did Solomon? Or, are we too wise and confident in our own conceit to see the need of divine aid? Thousands of young men and women today, with a mission as sacred as Solomon's are blinded by the

glamour of cheap allurements. They snatch at glittering bubbles, or Dead Sea fruits. So they fail to attain the best gifts, because they do not believe that God is making the same offer to them that he made to Solomon.

Perhaps we should not stress the gift of wisdom as the supreme good. Because of Solomon's sad ending, it might be proper to question the sufficiency of wisdom to bring happiness and perfect success. There is a tendency for "learning" to scoff at humility. There came a day when Solomon did not feel that he was "a little child," and needed God to guide him. Perhaps it would have been well for him to have added to his request, a desire for continued faith in God. He failed to leave a united and loyal kingdom because he lost God as his companion. He thought he could walk alone with his "wisdom", and choose his own path, without further obligation, or allegiance, or need of the God who had given him all he had.

So, when in our dreams God speaks to us and says, "Ask what I shall give thee," we should ponder well our answer. "Greatly begin," is a fine motto, but let us make safe with the ending also. The prizes are not given until the race is won. Solomon was bigger that night at Gibeon, when he humbly pleaded for wisdom, than when his name was famous in many lands as the symbol of earthly glory and greatness; but "his heart was not perfect with the Lord his God, as was the heart of David his father."

(E. C. Dalby's *"Land and Leaders of Israel"*—pages 255-258.)

#### Fourth Sunday, October 25, 1931

#### Lesson 31. The Division of the Kingdom.

Text: Sunday School Lesson No. 31.

References: I Kings chapters 11 and 12.

Objective: Alliance with Jehovah is a guaranty of safety and progress.

Suggestive lesson arrangement:

I. Fundamental causes leading to the Division of the Kingdom.

a. Israel's tribal traditions and tribal jealousies.

b. The Division was but a renewal of an earlier breach between the northern and southern tribes which developed at the death of Saul. (See II Samuel 2:4-9.)

c. Solomon's oppressive and despotic government invited rebellion. (I Kings 12:3-4.)

d. Solomon's building program while reflecting the glory of Solomon created dissatisfaction because of the heavy tax burden. Some one always has to pay for kingly glory and splendor.

e. Solomon's marriage not only brought idolatry into the court but it also engendered religious hatreds. Religious hates always divide peoples. (I Kings 11:9-13.)

f. Rehoboam rejected the advice of the elders. Young or new kings invite opposition whenever they disagree with old advisers. (See I Kings 12:13-14.)

II. Rehoboam and Jeroboam.

III. Jeroboam's appointment by Ahijah.

His flight into Egypt. (I Kings 11:26, 40.)

IV. Ahijah's prophecy (See I Kings 14:15.)

V. Israel's rebellion against Rehoboam. (See I Kings 11:26; 12:14-16.)

VI. Jeroboam's failure as a king.

Lesson enrichment:

The consequences of failure to make alliance with Jehovah though negative will serve to emphasize this lesson's aim, especially if the teacher will remind the pupils of occasions when Israel was prosperous and powerful. Inevitably this occasion arose when the leadership of the Prophets was recognized and the people were striving to serve the Lord. Note the period of Moses' leadership. It was pre-eminently glorious because of the alliance with Jehovah. David's loyalty to Him was the reason for that great king's success. Solomon's kingdom flourished while he was loyal to his Omnipotent Ally.

The story of the American Constitutional Convention in which disorder prevailed and progress was at a standstill until Benjamin Franklin proposed that the assembly make alliance with Divine Providence through prayer is in point.

This approach will serve as an introduction to lessons to follow, when the kingdoms of Israel and Judah are studied and the missions of Elijah and Elisha are noted. Develop a clear conception of the reason for the division of the kingdom after Solomon's death and forecast the history of the two kingdoms from the start each gets under the kings of Rehoboam and Jeroboam.

Note how the kingdom was divided territorially as well as tribally. What religious influences prevailed in each? To what dangers did the geographical conditions of Israel expose her? Note her relationship to Assyria on the north, and Phoenicia on the west. What influences did the latter nation bring into the life of Israel?

Rehoboam, son of Solomon, was forty-one years old when he commenced to reign. He had been raised in the midst of luxury and ease and knew very little of the lives of the common people. When he came to the throne the people

of Israel requested that he make their burdens lighter for they had been very heavy under his father, who had gathered wealth from home as well as from abroad, and had taken great numbers of the people into his service in various capacities fulfilling the words of the Prophet Samuel. Rehoboam first asked counsel of the older counselors and they gave him very wholesome advice. He next inquired of the young men with whom he had been associated and they very foolishly advised him to make the burdens of the people heavier and so he answered them treating them harshly. This resulted in the revolt of the ten tribes of Israel under the leadership of Jeroboam who was made king and he established himself at Schechem in the borders of Ephraim, of which tribe he belonged. He also relieved the priests and the Levites of their duties and cast them off, so they resorted to Rehoboam within the borders of Judah.

Rehoboam in anger gathered the fighting men of Judah and Benjamin together and prepared to go to battle against the rebellious tribes; but the word of the Lord came to him by the hand of Shemaiah the prophet, that he was not to do so, for the hand of the Lord was in the rebellion. Therefore he returned and did not go to battle. However there was war between the two kingdoms during the time of the reigns of Jeroboam and Rehoboam, and thus the people of Israel became divided and the breach was never healed; nor will it be until the time of restitution when the remnants of the tribes are gathered again.

Jeroboam was promised by the Prophet Ahijah that if he would walk before the Lord and hearken to all that He commanded him, and do what was right in the sight of the Lord, as David did "in the day that the Lord blessed him," he should have a sure house, as the Lord built for David, and the ten tribes of Israel would be given unto him. This was said while Solomon was living and at a time when the Prophet Ahijah took the cloak of Jeroboam and rent it into twelve pieces, giving ten of them back

to Jeroboam as a token of the division of Israel. Jeroboam, however, failed to heed the word of the Lord, but fearing that the people would turn back to Rehoboam because of the Temple in Jerusalem and because that place had been set apart and established as a place of worship, he made two images of calves out of gold and set them up for the people to worship. Notwithstanding all the experiences of the people they were foolish enough to follow the lead of their wicked king. However, there still lingered a feeling in the heart of Jeroboam that Ahijah had power with the Lord, and knowing of his own wickedness he sent his wife disguised, to the prophet at Shiloh, seeking a blessing, when his son Abijah fell sick. The wife went, but the prophet discerned through the Spirit of the Lord who she was and sent back to Jeroboam the word of the Lord telling him of the judgments that were to come upon him and his house. (See I Kings, Chapter 14.) All which the prophet said came to pass. Jeroboam reigned twenty-two years and during that time he made all Israel sin, bringing upon them the displeasure of the Lord.

Rehoboam also departed from the ways of the Lord, and for his sins and the sins of the house of Judah, the Lord permitted Shishak, king of Egypt, to come upon them in battle and he took away all the shields of gold which Solomon had made, and treasures for the House of the Lord, and made Judah serve him. This was the beginning of the plundering and desecrating of the Temple in Jerusalem, which finally resulted in the destruction of that magnificent building. The costly ornaments, the gold and precious things in the Temple naturally excited the greed and avarice of monarchs of other kingdoms; but had Israel continued to serve the Lord no power could have overthrown the people or disturbed the grandeur and glory of the Temple. The Scriptures say of Rehoboam: "And he did evil, because he prepared not his heart to seek the Lord." Nevertheless he did repent of much of his evil and by so doing turned away a part of the wrath of the Lord from the House of David.

"Now is a most opportune time for Optimism—right now, while Old Man Depression is on his last legs. Roger Babson says: "Ten times in the last ninety years the country has been 'ruined.' But each time it has come out safely and has risen to new summits of power and prosperity." Add to your natural optimistic impulse the seasonal impetus. And do things."

# BOOK OF MORMON

*General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings*

## LESSONS FOR OCTOBER

Ages 12, 13 and 14

First Sunday, October 4, 1931

### Lesson 29

Text: Helaman, Chapters 10-16; Sunday School Lessons, No. 29.

Objective: To teach that the Lord raises up prophets to warn the people.

To Teachers: Samuel the Lamanite, stands out as one of the most picturesque figures in Nephite history. Have the class get an understanding of the conditions prevailing then. The people were wicked, irreligious, rich. They had forgotten or ignored the teachings of their fathers. When Samuel appears, they wish to destroy him. Religion is looked upon as sap for the ignorant. Note the answer they give to his warnings. What reply is given to the warnings by our missionaries? See that the class gets this point: that messengers of the true faith have been received by the wicked in the same manner at all times.

Query: Is the world at large today going to heed the warnings of the missionaries?

What are those warnings?

What has the Lord decreed if His message is ignored? (See Doc. and Cov.)

What obligation rests upon our young people to deliver that message just as Samuel delivered his message in his day?

Second Sunday, October 11, 1931

### Lesson 30

Text: III Nephi, Chapter 1-7; Sunday School Lessons, No. 30.

Objective: To teach that inactivity in church affairs can bring about speedy indifference and even wickedness.

To Teachers: The great struggle between the Gadianton robbers on the one side and the Nephites and Lamanites on the other should be told by class members with this thought in mind: that too often people can be aroused to righteousness only through bitter experiences.

Then follow the course of the people, as they returned to prosperity. Note how they soon forgot their sad experiences.

Are we apt to forget what our pioneer fathers and mothers experienced?

Where do we stand today regarding all the principles of the gospel?

Ask the class what they believe and practice respecting prayer, fasting, tithing?

Do they regard the Word of Wisdom as the word of God?

Do they abstain from card playing?

Bring home to them this fact that the downfall of a person or a people comes very imperceptibly, very slowly.

This church will grow stronger year by year through our obedience. It will grow weaker and weaker if we as individuals fail to consider sacred all the teachings of the Lord. That is the sermon which the Nephites preach to us in today's lesson.

Third Sunday, October 18, 1931

### Lesson 31

Text: III Nephi, Chapters 8-12; Sunday School Lessons, No. 31.

Objective: To teach that the Son of God did appear to the Nephites.

To Teachers: A grave solemnity should overwhelm your class as you proceed to unfold the marvelous story of the coming of the Savior to the Nephites.

Have the class read the words of the Savior.

How does that compare with His message to us today as delivered to the boy prophet? Help the class feel the importance of the event, and to put themselves in the places of the wondering people. What must have been in the minds of the people as they actually beheld the Savior?

What will people do when He comes again in His glory? Will history repeat itself?

What are boys and girls in your class doing to prepare themselves to meet the Savior?

Find out if your class looks upon that great future event as an actual thing.

Is the Savior really coming in person just as He has promised?

The lesson also offers an excellent opportunity to discuss church organization and authority.

Note that he called twelve men and specified their duties. Have the class tell of our present day organization, beginning with the First Presidency down to the least organization in the church.

## Fourth Sunday, October 25, 1931

## Lesson 32. The Savior Among the Nephites.

Text: III Nephi, Chapters 15-19; Sunday School Lessons, No. 32.

Objective: To teach that the resurrection of the Savior is a proved fact.

To Teachers: When you place these lessons in the hands of your boys and girls, ask them to turn to Chapter 18. Ask one of them to read that part referring to the marvelous opening of the heavens in the presence of the multitude. Let that inspire them to read the entire lesson during the week.

On the day of the lesson it is hoped to impress the class with the reality of the resurrection. Try to picture the coming of the Savior to the Nephites; the surprise; the consternation, the amazement, and then the supreme joy on the part of the Nephites.

Let the class explain about His visits to the first sheep, the Jews; the second sheep, the Nephites; the third sheep, the lost tribes.

Keep before the class experiences of the Nephites during the Savior's visit. These include:

1. His explanation of the Gospel.
2. Miraculous healings.
3. Blessing the little children.
4. Administering the Sacrament.
5. Selecting His Twelve Apostles.
6. The baptisms.
7. Giving power to the Apostles.

There is probably no recital in all sacred writ that is more likely to establish faith in the divinity of the Savior's mission, than the text of today.

Why was the Savior able to do such marvelous things upon that occasion? Why could He not do them among the Jews? Is the Lord desirous to do equally wonderful things for us today? How can that be brought about? What must we do to have the power of the Lord manifest among us?

Let the class enumerate some of the things Latter-day Saint boys and girls must do if they are to experience the power of the Lord. Name some things that have happened in our Church to support us in our faith and belief that the Lord is directing the Church.

Ask class members to read the paragraph or paragraphs from today's lesson that have impressed them the most. Give sufficient time for next Sunday's assignment.

## A Cigaret

I'm only just a cigaret,

A tiny, little thing,

And yet the power I have o'er men,

Is mightier than a king.

I rule not with an iron hand,

I boast no kingly claim,

Yet thousands found in every land,

Pay homage to my name.

I have no court around my throne,

No armies drilled to fight,

The secret of my power be known,

'Tis in man's appetite.

When subject I would make of man,

I test his vertebrae,

And if he be too weak to stand,

Then I have won the day.

I bend his shoulders to a curve,

I hollow out his chest,

I play upon his every nerve,

I never let him rest.

I make a dim and bloodshot eye,

I stain his finger tips,

I make his lungs feel parched and dry,

I spoil his shapely lips.

I neutralize his natural will,

I blight his intellect,

I then to him do more things still,

I take his self-respect.

I leave a stench about his clothes,

A foul, distasteful smell,

And thus he's marked where 'er he goes

So everyone can tell.

I rob him of his richest dower,

Bring failure and regret,

Now can you see my mighty power,

A simple cigaret?

—Author Unknown.

# CHURCH HISTORY

*General Board Committee: Adam S. Bennion, Chairman, J. Percy Goddard, Vice Chairman*

## LESSONS FOR OCTOBER

Ages 10 and 11

First Sunday, October 4, 1931

### Lesson 82. The Saints Build New Homes in the Valleys of the Mountains.

Text: Sunday School Lessons, No. 82.

Supplementary References: Brigham H. Roberts, *Comprehensive History of the Church*, Vol. 3, pp. 284-320; Joseph F. Smith, *Essentials in Church History*, pp. 450-461.

Objective: To show that the Saints who were driven from their homes in Nauvoo in 1846 had made many new homes in the Salt Lake Valley, and had there laid the foundations of a great city, a great state, and a great people.

#### Organization of Material:

- I. By July 29th, 1847, there were four hundred Latter-day Saints in the Salt Lake Valley.
- II. Among these were nine noble women.
- III. The first Latter-day Saint child born in the valley was young Elizabeth Steele.
- IV. The second child born among the Latter-day Saints in the Salt Lake Valley was Hattie A. Therkill; she was born August 15th.
- V. Brother George Therkill's little boy was drowned on the 11th of August.
- VI. During the month of August, President Young and party returned to Winter Quarters, where they arrived in October, 1847.
- VII. By October, 1847, 2,095 Saints had arrived in Salt Lake Valley.
- VIII. During the Spring, Summer and Autumn of 1847 most of the Saints at Winter Quarters, including President Young, departed for Salt Lake Valley.

Lesson Enrichment: The following extract is taken from a speech delivered by President Eliot, of Harvard University, at the Salt Lake Tabernacle, March 16, 1892:

"Did it ever occur to you what is the most heroic part of planting a colony of any people which moves into a wilderness to establish a civilized community? You

think, perhaps, it is the soldier, the armed man or the laboring man. Not so. It is the women who are the most heroic part of any new colony. Their labors are the less because their strength is less. Their anxieties are greater, their dangers greater, the risks they run are heavier. We read that story in the history of the Pilgrim and Puritan colonies of Massachusetts. The women died faster than the men; they suffered more. Perhaps their reward was greater, too. They bore children to the colony. Let us bear in our hearts veneration for the women of any Christian folk going out in the wilderness to plant a new community." ("Deseret Evening News," Thursday, March 17, 1892.)

"The morning that Elder Taylor's division met the returning pioneers, there was a flurry of snow. The heavens were darkened, the bright sunshine which they had enjoyed without a cloud to obscure it for weeks together, was now shut out from view, and snow fell two or three inches deep. Snow! and in September, too! Was that the kind of climate they were going to? The hearts of some sank within them, and the prospect looked gloomy enough. \* \* \*

"Elder Taylor and other leading brethren in his division met in council with the Apostles in the pioneer company. What a weight of responsibility rested upon these men! They had selected a location for a great people in an unknown climate; they had planted seed in an untried soil; they knew they would have to depend upon new methods of agriculture to mature their crops—irrigation—would it succeed? \* \* \*

"While the brethren were in council the clouds cleared away, and before the warm sunshine the snow soon disappeared. There was a nervous activity in the camp, mysterious movements among the sisters. Trunks that had been undisturbed on the journey were opened, their contents investigated and certain articles hurriedly conveyed to a beautiful, natural lawn enclosed by a dense growth of bushes. Several improvised tables of uncommon length, covered with snow-white linen, and fast being burdened with glittering tableware, gave evidence that a surprise was in store for the weary pioneers. The 'fatted calf' was killed; game and fish were prepared in abundance; fruits, jellies and relishes reserved for special



occasions were brought out until truly it was a royal feast.

"Moreover, though the place selected for the spread was adjacent to the camp, it was successful as a surprise. The Pioneers knew nothing of what had taken place until they were led by Elder Taylor through a natural opening in the bushes fringing the enclosure, and the grand feast burst upon their astonished vision.

"One hundred and thirty sat down at the supper; and if for a moment rising emotions at this manifestation to love choked their utterance and threatened to blunt the edge of appetite, the danger soon passed under the genial influence of the sisters who waited upon the tables and pressed their guests to eat; in the end they paid a full and hearty compliment to the culinary skill of the sisters.

"Supper over and cleared away, preparations were made for dancing; and soon was added to the sweet confusion of laughter and cheerful conversation the merry strains of the violin and the strong, clear voice of the prompter directing the dancers through the mazes of quadrilles, Scotch-reels, French-fours and other figures of harmless dances suitable to the guileless manners and the religious character of the participants. Dancing was interspersed with songs and recitations. 'We felt mutually edified and blessed,' writes Elder Taylor, 'we praised the Lord and blessed one another.' So closed a pleasant day, though the morning with its clouds and snow looked very unpromising." (B. H. Roberts, *Life of John Taylor*, pp. 190-192.)

**Application:** In the face of overwhelming trials I must press onward.

## Second Sunday, October 11, 1931

### Lesson 83. The Crickets and the Seagulls.

Text: Sunday School Lessons, No. 83. Supplementary References: Brigham H. Roberts, *Comprehensive History of the Church*, Vol. 3, pp. 331-335; Joseph F. Smith, *Essentials in Church History*, pp. 467-469.

**Objective:** To show that the sacred seagulls saved the lives of the Saints in the Salt Lake Valley in the summer of 1849.

#### Organization of Material:

- I. During the fall of 1847 the Saints in Salt Lake Valley planted thousands of acres of grain.
- II. In the spring of 1848 they were forced to eat the tops and roots of wild thistles and the roots of the sego lily.

III. Their eyes beheld, however, a bounteous crop of wheat growing to maturity.

IV. During the month of May vast hordes of large black crickets hopped from the foothills and invaded the fields of grain.

V. The sacred seagulls devoured the crickets and saved thousands of men, women and children from starvation.

**Lesson Enrichment:** "The Seagull Monument on Temple Square, Salt Lake City—The Seagull monument which commemorates the Cricket and Gull incident narrated in the text of this chapter is the work of Mahonri M. Young, a grandson of the great Pioneer, Brigham Young. Mr. Young studied abroad. The granite base of the monument, weighing twenty tons, rests upon a concrete foundation, surrounded by a miniature fish moat fed from a fountain. From the base rises a round column of granite fifteen feet high, surmounted by a granite globe.

"Two seagulls of bronze rest upon the granite ball. The birds weigh about 500 pounds and the stretch of the wings, from tip to tip, is eight feet.

"The unveiling ceremony took place on Wednesday, October 1st, 1913."

The tablets are thus described by the author, B. H. Roberts:

"The graceful Doric column of the monument surmounting the base, is fifteen feet high and is topped by a granite sphere, on which two gulls are seen in the act of lighting upon it—a most graceful thing in itself—and Mr. Young, the sculptor, has caught the action of it true to life.

"On three sides of the high base, in relief sculpture, the seagull story is told. The tabature on the east tells of the arrival and early movements of the Pioneers. In the left foreground of the rugged Wasatch Mountain there is a man afield with ox team, plowing the stubborn soil, aided by the boy driver, followed by the sower. In the right foreground is the wagon home, women preparing the humble meal while an Indian sits in idle but graceful pose looking upon all this strange activity that is to redeem his land from savagery and give it to civilization.

"The second tabature—on the south—tells the story of the threatened devastation from the crickets' invasion.

"A point of mountain and a glimpse of the placid, distant lake is seen. The settler's fight with the invading host is ended—he has exhausted all his ingenuity and his strength in the fight. He is beaten—you can see that in the hopeless sinking of his figure to the earth, his bowed head and listless down hanging hands from which the spade has fallen.

"Despair claims him and laughs. With the woman of this tabature it is different. She is holding a child by the hand—through it she feels throbbing the call of the future—the life of a generation of men and women yet to be.

"Strange that to woman—man's complement—is given such superior strength in hours of severest trial! Where man's strength and courage and fighting ends, woman's hope and faith and trust seem to spring into newness of life. From her nature she seems able to do this inconsistent yet true thing—to hope against hope, and ask till she receives.

"I do not know in what school of psychology the sculptor studied his art, but he has certainly been true to the great psychological difference between man and woman. But to return to this woman of the second tabature—she, too, is toil-worn, and there is something truly pathetic in her body-weariness. But her head is raised—raised to what until now has seemed the pitiless skies; but now they are filled with the oncoming flocks of seagulls. Does she watch their coming with merely idle curiosity or vague wonderment? Or does her soul in the strange gull cry hear God's answer to her call for help? God's answer to her they were, these gulls, in any event, as the gulls soon proved by devouring the destroyer.

"The third tabature commemorates the Pioneers' first harvest—worthily, too. In the background rises Ensign Peak.

"In the middle background the log house home stands finished; in the foreground, harvesting the golden grain is in progress, both men and women take in joyous part. To the right, a mother half kneeling holds to her full breast a babe, who 'on the heart and from the heart' receives its nourishment; and about her knees another child plays in happy, childish oblivion of toil and care. O, happy scene of life and joy, 'where plenty leaps to laughing life, with her redundant horn.'

"On the fourth tabature is the title of the monument. Fortunately it is simple, and not explanatory—the work of the sculptor tells the story—tells it well and eloquently. Too much narration would have marred it—this is the inscription:

Seagull Monument,  
Erected in Grateful Remembrance of  
the Mercy of God to the Mormon  
Pioneers."

(B. H. Roberts, *Comprehensive History of the Church*, Vol. 3, pp. 354-55.)

Application: What should be my attitude toward this sacred bird?

Third Sunday, October 18, 1931

### Lesson 84. The First Handcart Companies.

Text: Sunday School Lessons, No. 84. Supplementary References: B. H. Roberts, *Comprehensive History of the Church*, Vol. 4, pp. 83-107; Orson F. Whitney, *History of Utah*, Vol. I, pp. 547-567; *Improvement Era*, Vol. 12, pp. 720-723.

Objective: To show that the first three handcart companies arrived safely in Salt Lake City because they left Iowa City early in the season and were reasonably well prepared for the journey.

#### Organization of Material:

- I. The first handcart companies, numbering four hundred eighty-six men, women and children, left Liverpool, England, on Good Friday in the year 1856, sailing on the ship *Enoch Train*.
  - a. They were composed of an English company and a Scotch company.
  - b. The English company was under the charge of Captain Edmund Ellsworth; the Scotch company under Captain Daniel McArthur.
- II. After six weeks they arrived in Boston and traveled westward by water and rail to Iowa City, Iowa.
- III. Captain Ellsworth, with his company of 266 Saints and 52 handcarts, started from Iowa City for the mountains June 9th.
- IV. Captain Daniel McArthur started with his company of 220 Saints and 44 handcarts on June 11th.
- V. The average daily walk for the handcart people was about fifteen miles.
- VI. Mother Bathgate illustrates the character of these handcart people, who were zealous for their religion, and brave and courageous.
- VII. There were three deaths during the entire journey: an aged man, a little child, and a boy.
- VIII. On September 26th, the English and Scotch company were met in Emigration Canyon by President Brigham Young, Heber C. Kimball, General Wells and other prominent citizens.
- IX. A third handcart company, under the direction of Captain Edward Bunker, left Iowa City, June 2nd, 1856, and arrived in Salt Lake Valley, October 2nd.

Lesson Enrichment: "Origin of the

**Handcart Immigration Idea**—This method of emigrating the Saints was first suggested by the Presidency of the Church in their sixth general epistle, addressed to the Saints scattered throughout the earth, and bearing date of September 22nd, 1851. In that epistle great emphasis was laid upon the subject of the Saints 'gathering to Zion,' as may be judged by the following excerpt:

"O ye Saints in the United States, will you listen to the voice of the Good Shepherd? Will you gather? Will you be obedient to the heavenly commandments? Many of you have been looking for, and expecting too much; you have been expecting the time would come when you could journey across the mountains in your fine carriages, your good wagons, and have all the comforts of life that heart could wish; but your expectations are vain, and if you wait for those things you will never come, \* \* \* and your faith and hope will depart from you. How long shall it be said in truth "the children of this world are wiser in their generation than the children of light." Some of the children of the world have crossed the mountains and plains, from Missouri to California, with a pack on their back to worship their god—gold! Some have performed the same journey with a wheelbarrow, some have accomplished the same with a pack on a cow. Some of the Saints, now in our midst, came hither with wagons or carts made of wood, without a particle of iron, hooping their wheels with hickory, or rawhide, or ropes, and had as good and safe a journey as any in the camps, with their well wrought iron wagons; and can you not do the same? Yes, if you have the same desire, the same faith. Families might start from the Missouri river, with cows, handcarts, wheelbarrows, with little flour, and no unnecessary, and come to this place quicker, and with less fatigue, than by following the heavy trains, with their cumbersome herds, which they are often obliged to drive miles to feed. Do you not like this method of traveling? Do you think salvation costs too much? If so, it is not worth having. Sisters, fifty and sixty years old, have driven ox teams to this valley, and are alive and well yet; true they could have come easier by walking alone, than by driving a team, but by driving the oxen, they helped others here; and cannot you come the easier way? There is grain and provision enough in the valleys for you to come to, and you need not bring more than enough to sustain you one hundred days, to insure you a supply for the future."

\* \* \* "The necessary definite instruction

on this method of immigrating was given in the general epistle of the First Presidency of October, 1855, and the following season it was heartily responded to by the Saints in Europe.

"In regard to the foreign immigration another year (1856),' said the epistle, 'let them pursue the northern route from Boston, New York, or Philadelphia, and land at Iowa City. \* \* \* There let them be provided with handcarts on which to draw their provisions and clothing, then walk and draw them, thereby saving the immense expense every year for teams and outfits for crossing the plains.' \* \* \*

"The route of the immigration in the main was via Boston to Iowa City, in the state of Iowa, that being the most westerly railway terminus at the time along the proposed line of travel. Here the handcart companies were fitted out for the journey across the plains. The first two companies led by Edmund Ellsworth and the second by Daniel D. McArthur left on the 9th and 11th of June respectively. These companies as reported on their arrival in Salt Lake City numbered—Ellsworth's: souls, 266; handcarts, 52; McArthur's: souls, 220; handcarts, 44; eight teams were divided between these two companies. A third and smaller company, chiefly composed of Welsh converts, under the leadership of Edward Bunker, left Iowa City on the 23rd of June.

"The three companies made the journey to Salt Lake City without serious adventure, or loss, though of course their traveling was attended by the toil and fatigue incident to such a method of migration.

"The first two companies entered Salt Lake Valley together on the 26th of September. When Governor Young learned of their arrival in the mountains east of Salt Lake City, he took a military escort attended by bands of music and met them at the foot of Little Mountain in Emigration canyon and escorted them into the city, where they were cheered and made welcome by the populace that turned out en masse to receive them. They encamped on Pioneer Square, but in a few days had found homes among their kindred and friends in the community. Bunker's company arrived six days later, 2nd of October, also without serious adventure or loss. They had traveled with Captain John Banks' wagon company of immigrating Saints.

"Commenting on the successful journey of 1,300 miles made by the two first companies, the "Deseret News" said: 'This journey has been performed with less than the average amount of mortality attending ox trains; and all, though some-

what fatigued, stepped out with alacrity to the last, and appeared buoyant and cheerful. They had often traveled 25 and 30 miles in a day, and would have come through in a much shorter time, had they not been obliged to wait upon the slow motion of the oxen attached to the few wagons containing the tents and groceries. Time and distance considered, they had not averaged more than eleven miles a day." (B. H. Roberts, *Comprehensive History of the Church*, Vol. 4, pp. 83-87.)

Application: We should be well prepared for whatever journey we may contemplate taking, or for whatever work we may contemplate doing in life.

#### Fourth Sunday, October 25, 1931

#### Lesson 85. The Willie Handcart Company

Text: Sunday School Lessons, No. 85. Supplemental References: B. H. Roberts, *Comprehensive History of the Church*, Vol. 4, pp. 83-107; Orson F. Whitney, *History of Utah*, Vol. I, pp. 547-567; Stenhouse, *The Rocky Mountain Saints*, pp. 317-322.

Objective: To show that due to poor preparations for their journey, the Willie Handcart Company early suffered for want of food.

#### Organization of Material:

- I. James G. Willie's Handcart Company left Liverpool, England, May 4th, 1856, and arrived at Iowa City, June 26th; Edward Martin's Handcart Company arrived at Iowa City from Liverpool, England, July 8th.
- II. These companies were late in getting started from Iowa City for Salt Lake City; it was feared that winter storms would overtake them.
- III. Their journey from Iowa City to Old Winter Quarters, or Florence, Nebraska, was successful. They arrived here August 11th.
- IV. They resumed their journey on August 17th.
- V. On August 29th, they were told of the massacre of the Babbitt Company by the Indians.
- VI. Later they heard of the massacre of the Margett's party.
- VII. At North Bluff Creek their provisions were nearly exhausted.
- VIII. On September 12th, they were overtaken by Franklin D. Richards and a party of missionaries, who were returning to Salt Lake Valley.
- IX. On the morning of the 15th, they heard of an attack made by the

Sioux Indians on a large emigrant train some distance ahead.

X. The Willie Company reached Fort Laramie on September 30th.

XI. On October 19th, a terrific storm burst upon them while they were at the Three Crossings of the Sweetwater.

Lesson Enrichment: "The Journey Across the Plains"—We started from Florence about the 18th of August, and travelled in the same way as through Iowa, except that our carts were more heavily laden, as our teams could not haul sufficient flour to last us to Utah; it was therefore decided to put one sack (ninety-eight pounds) on each cart in addition to the regular baggage. Some of the people grumbled at this, but the majority bore it without a murmur. Our flour ration was increased to a pound per day; fresh beef was issued occasionally, and each "hundred" had three or four milch cows. The flour on the carts was used first, the weakest parties being the first relieved of their burdens.

"Everything seemed to be propitious, and we moved gaily forward full of hope and faith. At our camp each evening could be heard songs of joy, merry peals of laughter, and *bon mots* on our condition and prospects. \* \* \* The only drawbacks to this part of our journey were the constant breaking down of carts and the delays caused by repairing them. The axles and boxes being of wood, and being ground out by the dust that found its way there in spite of our efforts to keep it out, together with the extra weight put on the carts, had the effect of breaking the axles at the shoulder. All kinds of expedients were resorted to as remedies for the growing evil, but with variable success. Some wrapped their axles with leather obtained from boot-legs; others with tin, obtained by sacrificing tin-plates, kettles, or buckets from their mess outfit. Besides these inconveniences, there was felt a great lack of a proper lubricator. Of anything suitable for this purpose we had none at all. The poor folks had to use their bacon (already totally insufficient for their wants) to grease their axles, and some even used their soap, of which they had very little, to make their carts trundle somewhat easier. In about twenty days, however, the flour being consumed, breakdowns became less frequent, and we jogged along finely. We travelled from ten to twenty miles per day, averaging about fifteen miles. The people felt well, so did our cattle, and our immediate prospects of a prosperous journey were good. But the fates seemed to be against us.

"About this time we reached Wood River. The whole country was alive with buffaloes, and one night—or, rather, evening—our cattle stampeded. Men went in pursuit and collected what they supposed to be the herd; but, on corralling them for yoking next morning, thirty head were missing. We hunted for them three days in every direction, but did not find them. We at last reluctantly gave up the search, and prepared to travel without them as best we could. We had only about enough oxen left to put one yoke to each wagon; but, as they were each loaded with about three thousand pounds of flour, the teams could not, of course, move them. We then yoked up our beef cattle, milch cows, and, in fact, everything that could bear a yoke—even two-year old heifers. The stock was wild and could pull but little, and we were unable, with all our stock, to move our loads. As a last resort we again loaded a sack of flour on each cart.

\*\*\* "Our progress was slow, the old breakdowns were constantly repeated, and some could not refrain from murmuring in spite of the general trustfulness. It was really hard for the folks to lose the use of their milch cows, have beef rations stopped, and haul one hundred pounds more on their carts. Every man and woman, however, worked to their utmost to put forward towards the goal of their hopes.

"One evening, as we were camped on the west bank of the North Bluff Fork of the Platte, \*\*\* Apostle F. D. Richards, elders W. H. Kimball, G. D. Grant, Joseph A. Young, C. G. Webb, N. H. Felt, W. C. Dunbar, and others who were returning to Utah from missions abroad" drove into camp. "They camped with us for the night, and in the morning a general meeting was called. Apostle Richards addressed us."

\*\*\* After his address, the people "gave a loud and hearty 'Amen', while tears of joy ran down their sunburnt cheeks.

"We broke camp at once and turned towards the river, here almost a mile in width, and in places from two to

three feet deep. Our women and girls waded, pulling their carts after them.

"The apostle promised to leave us provisions, bedding, etc., at Laramie if he could, and to secure us help from the valley as soon as possible.

"We reached Laramie about the 1st or 2nd of September, but the provisions, etc., which we expected were not there for us. Captain Willie called a meeting to take into consideration our circumstances, condition, and prospects, and to see what could be done. It was ascertained that at our present rate of travel and consumption of flour, the latter would be exhausted when we were about three hundred and fifty miles from our destination! It was resolved to reduce our allowance from one pound to three-quarters of a pound per day, and at the same time to make every effort in our power to travel faster. We continued this rate of rations from Laramie to Independence Rock.

"About this time Captain Willie received a letter from Apostle Richards informing him that we might expect supplies to meet us from the valley by the time we reached South Pass. An examination of our stock of flour showed us that it would be gone before we reached that point. Our only alternative was to still further reduce our bill of fare. The issue of flour was then to average ten ounces per day to each person over ten years of age, and to be divided thus: working-men to receive twelve ounces, women and old men nine ounces, and children from four to eight ounces, according to age and size.

"Many of our men showed signs of failing, and to reduce their rations below twelve ounces would have been suicidal to the company, seeing they had to stand guard at night, wade the streams repeatedly by day to get the women and children across, erect tents, and do many duties which women could not do." (T. B. H. Stenhouse, *The Rocky Mountain Saints*, pp. 317-320).

Application: What additional preparations would you have made had you been in charge of the Willie Handcart Company?



# P R I M A R Y



**General Board Committee:** *Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque*

## LESSONS FOR OCTOBER

Ages 7, 8 and 9

First Sunday, October 4, 1931

### A Picture Lesson

The object of the Picture Lesson is not merely that the children shall have an opportunity to review the month's lessons, but that they shall have an opportunity to bear little testimonies of the truths of the Gospel. Each lesson develops a message, a Gospel truth, which will help the child to enjoy life, if He lives that principle. It is not expected that little children shall bear a formal testimony as grown folks do, but it is hoped that when they tell the stories from the pictures that they will in their own way express the truth which is intermingled with the facts of the lesson.

Just a look at the picture, if the lesson has been developed well, should bring to the child the message of its story.

Teachers will carefully word simple questions for each lesson to help the children express the truth that it develops. For example, one might ask the following questions during the discussion of the lesson "Jesus Prays to God." Upon whom did Jesus lean for help when He was so sad? What makes you think so?

Throughout the story of His death we find Him forgetting Himself and thinking of others. Help me count some of the times He did this, etc.

In the last lesson the teacher may ask how Jesus surprised His friends on Easter morning. What did He say that causes us to think that we too will awaken again after we die? What happens to flowers, trees, etc., after their winter's nap? What happens to caterpillars after their sleeping period. If we kneel to pray every night and every morning it helps our Father to know that we believe in Him.

Second Sunday, October 11, 1931

### Lesson 119. Jesus' Last Message To His Apostles.

Text: John 21; Acts 1:1-11; Sunday School Lessons Leaflet No. 119.

Objective: Blessings follow a belief in God and a willingness to obey His commandments.

Memory Gem: And Jesus said to them: "I will be with you always."

Songs: "Jesus Bids Us Shine," Deseret Sunday School Songs. "God Make My Life a Little Light."

Pictures: "Our Lord's Ascension," No. 108, New Set of Colored Primary Pictures. "The Ascension," The Instructor, October, 1929, page 585.

#### Organization of Material:

#### I. Jesus Comes to His Disciples at the Seashore.

- a. He assists them to obtain food.
- b. Invites them to dine.

- c. His last message.
1. "Feed my lambs."

2. "Go teach all people—He that believes and is baptized to be saved."

3. "Tarry in the city of Jerusalem for the Comforter."

- a. For baptism with the Holy Ghost.

4. "I am with you always."

#### II. He Ascends Into Heaven.

- a. As He blesses and instructs them. In their new work.

- b. He is taken up in a cloud.

His Father rewards His faith and His good works.

#### III. The Apostles "Carry On."

- a. They preach to the people.

- b. Worship God in the temple.

- c. The Lord is with them.

Lesson Enrichment—Point of Contact: Talk with the children about the harvest of winter apples. Encourage them to tell how the apples have changed since they began to live on the trees, in their tree world. First came the apple blossoms, then the little green apples, the large green apples, the rosy apples and then the ripe apples. All this long time the apples have been preparing themselves for the harvest time. What happens to apples when they are ripe? How and where are they stored? What is their great work in life? They live and grow all their days to help others. They gladly leave their tree homes to belong to our homes.

Jesus had two homes—an earthly home and a heavenly home. All the time He was here He worked and when His work on earth was finished, His Father took Him home.

Then tell of His last visit with His dearest friends and what promise He made to them.

Questions—Illustrations—Application: Help the children to think of one or two stories in which folks have been blessed because they have believed that Jesus could bless them. When Jesus promised His apostles that He would send them a Comforter what makes you believe that the apostles thought He would? How do folks of our age feel about being baptized? How many are eight years of age? How many are nearly eight? Why do we wish to be baptized? How many have been baptized? What are some of the nice things about being a member of the Church of Jesus Christ?

### Third Sunday, October 18, 1931

#### Lesson 120. The Comforter Comes.

Text: Acts, Chapter 2; Sunday School Lessons Leaflet No. 120.

Objective: Blessings follow a belief in God and a willingness to obey His commandments.

Memory Gem: "Repent and be baptized in the name of Jesus Christ, and you shall receive the gift of the Holy Ghost." Songs: "Shine On," Deseret Sunday School Songs. (Second verse especially) "Dear Father Always Near Me."

Pictures: "The Coming of the Holy Ghost." No. 110, New Primary Set of Colored Pictures.

#### Organization of Material:

- I. Christ's Apostles Meet Together.
  - a. They go in faith to Jerusalem.
    1. As Jesus had directed them.
    2. To wait for the Comforter.
  - b. Are united together in Christ. Hearts filled with prayer.
  - c. They celebrate the feast of Pentecost.
 

Fifty days after the date of the "Last Supper."
- II. The Holy Ghost Changes Every One.
  - a. It comes as a rushing, mighty wind.
  - b. The apostles each filled with the Holy Ghost.
 

They speak in tongues.
- III. Peter Speaks to the Multitude.
  - a. Who have gathered because of the sound of the "rushing wind." Jews from all nations speaking different languages.
  - b. Peter bears a powerful testimony.
  - c. Their question.
  - d. Peter's response—"Repent and be baptized," etc.
  - e. Their conversion and baptism.
- IV. Gladness and Brotherly Love Reign in the Church.
  - a. Many souls "break bread" and pray together.

- b. They help each other—all things had in common.
- c. They praise God and worship together in the temple.
- d. Many believing souls added daily to the church.

Lesson Enrichment—Point of Contact: Bring to class if possible the cradle of a sleeping butterfly or moth. Such a cradle is found on the under side of fence braces, on the inside of barns, garages, sometimes in our own basements or under our front or back steps. Let the children examine it and tell what it is. What went to sleep in this cradle? What will it be when it awakens again? When it awakens how will it go from flower to flower or from place to place? How did it go before it went to sleep? Which world do you think it will like the better, its crawling world, or its flying world? It has really had two birth-days. It was born once when it hatched from an egg. It will be born again when it awakens from its long sleep.

That is just what happens to folks who enter the Church of Jesus Christ. When they are baptized their lives are much better than they were before. And then when they are blessed with the Holy Ghost, they are still happier. They live in quite another world.

That is just the way it was with Peter, James, and John and Jesus' other apostles. They lived in a new world after they started to help Jesus. And now that Jesus was gone, a Comforter, a Helper was coming to them. This Comforter was going to help them to live in a still happier world. This is the story:

Questions—Application: When Jesus talked to His Apostles after He awakened He told them to go to Jerusalem. Why did He wish them to go there? What made them go? Then what came to bless them? How was Peter changed? When does this Comforter come to us? How can it help us? What one thing can we do every day to keep it near us?

(God has promised that the Holy Ghost will stay near us and help us as long as we obey His commandments.)

### Fourth Sunday, October 25, 1931

#### Lesson 121. The Miracle at the Gate Beautiful.

Text: Acts, chapter 3, Sunday School Lessons Leaflet No. 121.

Objective: Blessings follow a belief in God and a willingness to obey His commandments.

Memory Gem: "By his faith, God has made him well."

Songs: "If You Have Faith," Kinder-

garten and Primary Songs, Thomassen. "God is Always Near Me." Songs for Little Children—Smith. "I Do Believe." Pictures: "The Lame Man Healed." New Set of Colored Primary Pictures No. 143.

Organization of Material:

I. A Lame Man at the Gate.

- a. He was born lame. (Cure all the more remarkable)  
Weakness in feet and ankles.
- b. He depended upon others.
  1. To carry him.
  2. To give him food and care.
- c. Was poor.
- d. The Gate Beautiful faced the east. (82½ feet high, doors 70 feet, made of Corinthian brass.)

II. Peter and John Go to the Temple.

- a. They were Christ's apostles.
- b. Had no money.
- c. Went to the temple to pray.  
At hour of prayer.
- d. Were stopped by the lame man.
  1. Peter sees his condition.
  2. Tests his faith. ("Look on us.")

III. The Lame Man Healed.

a. Peter's command.

He gives his hand—(To strengthen his faith).

b. The man's feet and ankle bones receive strength.

c. He walks, leaps and praises God.

d. The contrast—dependence on man and dependence upon God — is beautiful.

e. All the people see the miracle.

Lesson Enrichment—Point of Contact:

Show several pictures of Jesus Christ healing the sick. Ask the children to find Jesus on the picture, and tell what He is doing. Then begin the story for this period by saying that we have another person in our story today who blessed folks for the Lord. He did it after Jesus had gone home to Heaven.

Illustrations — Application: Ask the children to name some one whom they know who has the power to bless folks for Our Father in Heaven. Suggest that they tell of incidents of this kind. How do little folks ask God for the blessings they wish? What are some of His commandments which we like to obey?



LATTER-DAY SAINT SUNDAY SCHOOL AT GREAT FALLS, MONTANA

Superintendency, Elders Kilpack, William Shipley and Ellis Chase; Branch Presidency, Elders Randolph Hardy, Reese J. Davis and Elder Martin. This school is growing in spirit and members, and sends greeting to all Sunday Schools of the Church, asking the blessing of the Lord on all Sunday School workers.



# KINDERGARTEN



*General Board Committee: George A. Holt, Chairman, assisted by Inez Witbeck and Marie Fox*

## LESSONS FOR OCTOBER

Ages 4, 5 and 6

First Sunday, October 4, 1931

### The Children's Period

The stories which the children tell about this time are all little acts of one longer story. Throughout all three acts we see how earnestly a young man tried to do his work well and how Our Heavenly Father blessed him and helped him when it looked as though he had no friends near him.

When Joseph was thrown in the pit by his brethren it looked for a while that he would surely die, but what happened? As the children look at the caravan on the picture let them tell where it was going and how it saved Joseph's life.

When Joseph was working for Potiphar how did he do his work? Some one told an untruth about him and he was put in prison but he still did his work well. How did he happen to be called to see the king? How did he make himself look when he went? Whom did he ask to help him while he was there? Who did help him? When he was made a ruler how did he do his work? Why did the people in Egypt happen to save more food than they needed? Who came to buy some of this food? How did Joseph treat them? What did he do for his father and all his family?

Songs for the month: "Service Song," Kindergarten and Primary Songs. "The Fall Leaves," Patty Hill's Song Stories.

Gem:

Helpful hands  
And willing feet  
Make life's pathway  
Mighty Sweet.

Rest Exercise: Select.

Second Sunday, October 11, 1931

### Lesson 28. The Widow's Offering.

Text: Mark 12:41-44; Luke 21:1-4. "Sunday Morning in the Kindergarten," lesson 28.

Objective: It is not the amount of the gift but the spirit in which it is given

that counts with Our Heavenly Father.

Pictures: New Set of Kindergarten Pictures, No. 204, "The Widow's Mite."

Organization of Material:

I. Jesus at the Temple.

a. The temple a beautiful place of worship.

1. People went there to sing, to pray and to give gifts to God.

b. Jesus was preaching to the people.

c. He sat near the money box.

d. The rich and the poor brought their offerings.

II. A Widow Gave Her Mite.

a. She was very poor.

1. Worked hard for a living.

2. Her children needed food.

b. She desired to help the Lord's work.

c. Gave all her money.

d. Jesus rejoiced when he saw it.

III. Jesus' Commendation.

a. Others had cast in much; but only a part of their "all."

b. The widow had been willing to give her "all."

c. Had given more than all the others.

Lesson Enrichment—Point of Contact: Bring a branch of autumn leaves to class. Let the children tell why the leaves are changing their dresses. What will they begin to do soon? How will the wind help them? When they fall on the ground what good can they do? A pretty little autumn song says:

"A little brown leaf as it fell to the ground, sighed,

Now what good can I be?

My service is over for summer has fled!

There's nothing to do but to cover my head,

Under the snow. Ah! Poor little me.

It fell on a flower and kept it from frost.

All the whole long winter through,

So that down on the ground as way up in the tree

The little leaf spent its life cheerfully—  
Doing its best, Ah! Doing its best."

After the little leaves give all they have, (their very selves) to make a nice warm blanket for the flowers, how do the snowflakes help? What color is the blanket they make? So all during the winter time the grasses and the flowers

sleep soundly and warm in their winter bed.

Our story for today tells us about a lady who gave all she had just as cheerfully as the little brown leaf gave what she had.

Illustrations — Application: In our Church today we are asked to give money. We give some to help the poor and some to buy coal to heat the meeting house. Then we pay our tithing, one penny for every dime we earn.

Once there was a man who hired men and boys to work for him on his farm. This man did not pay his tithing all the time. One day a little boy whose father was dead earned four dollars by helping this man with his beets. As the little boy took the four dollars, he put them in the palm of his hand and looked at them. He said to himself, "One penny for every dime. Four dollars makes forty dimes. That's right, forty cents to pay for tithing." The man he worked for, heard him say this, so he jokingly said, "Yes, I suppose you will pay that before anything else." "Yes," said the little boy with a sober face, "I will, for I shall not be happy until it is paid." The man thought to himself, "Does he mean that he will not be happy till he pays his bishop his tithing? How funny!" And he laughed at it. But the more he thought about what the little boy had said, the more he began to feel that it was not funny after all. As the days went by he became unhappy thinking about it. Then he paid his tithing and has felt better ever since. He says, "That little boy preached me the best sermon on tithing I have ever heard. From now on, I am going to pay my tithing."

How often should folks pay their tithing; should they pay a little every once in a while or should they wait for a long time until they have much to pay? What makes you think so?

Rest Exercise: Sing and dramatize, "Come Little Leaves"—found in "Song Stories"—Patty Hill. Where space permits allow children to twirl around while the music "Falling Leaves" is being played.

Third Sunday, October 18, 1931

### Lesson 29. Elijah And The Widow.

Text: I Kings 17:8-16, "Sunday Morning in the Kindergarten," Lesson No. 29.

Objective: God blesses those who have faith to help His servants.

Organization of Material:

I. Elijah Seeks a New Home.

- a. Elijah, a servant of God.
- b. Is in need of food and shelter.
- c. A famine in the land.
- c. He is directed to a city by the Lord.

### II. He Asks for Water and Food.

- a. Of a widow by the gate of the city.
  1. Her situation.
  2. Her willingness to bring water.
  3. She hesitates when asked for food. (Why?)
- b. Elijah promises that she shall not go hungry.
  1. If she will bring a little cake for him first.
  2. He wishes to test her faith.
- c. The widow brings food.

### III. A Prophet's Promise Fulfilled.

- a. Elijah and the widow's family sustained.
  1. "The meal wastes not."
  2. "The oil fails not."
  3. "They did eat many days."

Lesson Enrichment—Point of Contact: A good approach to this lesson may be to help the children to understand who God's servants are. Perhaps we may say something like this. Whose house are we in now? God lives in heaven but He needs a place here on the earth where folks may go to sing to Him, to pray to Him and to tell of His goodness. And this is His House. Who starts the meetings in this house? (The Sunday School Superintendent, under the direction of the Bishop, starts them for Sunday School, and the Bishop starts them for the ward meeting.) When folks do special things for God, they are God's servants. The Lord expects us to listen to them and help them all we can. Once a long time ago there was a servant of God named Elijah. He had no food because the sun had dried up all the vegetables and fruit. The Lord needed Him to go on working for Him. But how could he work, if he had no food to keep him strong? The Lord found a way to help him. Shall I tell you how?

Questions—Application: How does the Sunday School Superintendent work for the Lord? What did he give us the other Sunday to put some money into? Why did he wish this money? How many have brought the envelope back with the money in it? If father and mother have no money to give you how can you obtain it? What is tithing money? Tell again, (or let a child tell) the story of the little boy who paid forty cents tithing.

Rest Exercise: If Arnold's Rhythm Book is accessible use music entitled, "Squirrels." Children represent squirrels

picking up nuts and storing them for winter.

#### Fourth Sunday, October 25, 1931

#### Lesson 30. Elisha and the Woman of Shunem.

Text: II Kings 4:8-17, "Sunday Morning in the Kindergarten," Lesson No. 30.

Objective: The Lord blesses those who have faith to help His Servants.

Pictures: New Set of Colored Kindergarten Pictures No. 97. "Elisha and the Shunammite."

#### Organization of Material.

##### I. Elisha, A Prophet of God.

- a. His labors take him from city to city.
- b. He goes about doing good.
- c. His social standing is good in the community.

##### II. The Woman of Shunem Offers Him Hospitality.

- a. She invites him to rest and to eat.
- b. He continues his visits.
- c. A room built and furnished for him.

He makes it his headquarters.

##### III. Elisha Blesses Her.

- a. He desires to repay her for her kindness.
  1. She was not in need of wealth or position.
  2. But she had no children.
- b. He promises her a son.
- c. The Lord honors his promise.

#### Lesson Enrichment—Point of Contact:

Find out how many members there are

in one or two of the families of children in the class, who has a big brother or a father on a mission? What is he doing there? For whom is he working? He is a servant of God, just as our Sunday School Superintendent is a servant of God. He starts the meetings in the town in which he is working. He teaches the people there. He administers the Sacrament, He blesses the new babies, and does many other things for our Heavenly Father. But he does not always stay in the same town. Sometimes he goes to another town to help the people there. In the long ago, there was a servant of God who did not always stay in the same town. He went from city to city to help all the people who needed him. His name was Elisha, etc.

Illustrations—Application: The teacher may tell of some experiences of which she knows, that have taken place in the missionary field, where people have been blessed because they have helped the missionaries. The children may know of some such instances. In our own wards today, who may the children help? When the Relief Society Teachers come to visit, what may little folks do for them to make their visit pleasant? When the Bishop comes to visit, or the Ward Teachers, what may little children do to help?

When we go to church, how may we take care of ourselves so the speaker may have quiet folks to talk to?

Review action songs such as "Clouds of Gray" that the children know, and dramatize them as they are sung.

## Youth of Today

By Wilford D. Porter

Youth of today, you are our cherished hope,

To you we leave the keeping of the sod

The building of our happy homes

Where each is taught a fervent faith in God.

Youth of today, be strong to meet life's pain.

For you must bear the burdens of our land;

To you we give the earnings of the pioneers,

And countless aides to stand at your command.

Youth of today, the field of Commerce calls;

Industries will seek the tutored mind;

Stand ready to assume positions high

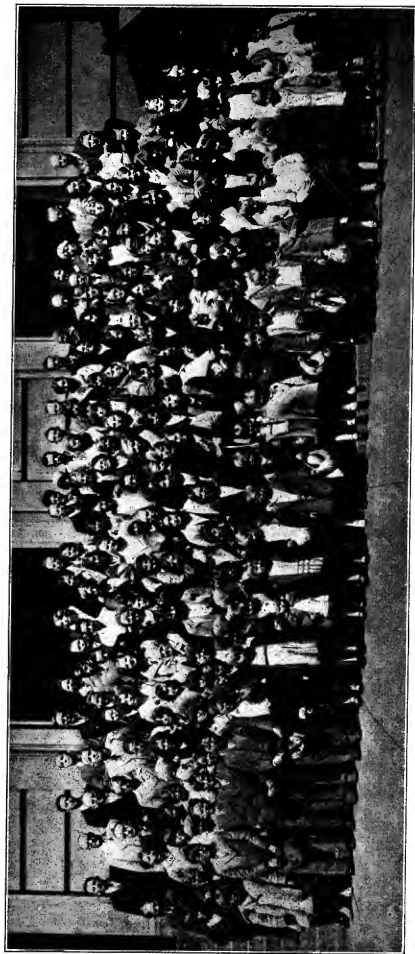
And fill official posts to aid mankind.

Youth of today, sweet Music whispers low,

While Art before life's color mirror beams;

The riches of the world lie at your feet—

Youth of today, the minions of our dreams.



LATTER-DAY SAINT SUNDAY SCHOOL, HUTE, MONTANA, NORTHWESTERN STATES MISSION

The picture was taken on Mothers' Day, May 10, 1931.

The attendance on this day was 201, and included Delos B. Price, Branch President, Edwin M. Gittins, First Counselor, Clarence H. Peterson, Second Counselor, and the Sunday School Superintendency, Jesse C. Karchner, George Young and Davis B. Stanger. This Sunday School is fully organized; 88% of the officers and teachers have been through the Temple, and 91% of them are tithemayers. The average attendance in this school for the past six months has been 146.



## Trixie Saves Two Lives

*By Glen Perrins*

"Now Jimmy, my boy," said Mrs. Thompson as she left for the farm house after gathering in the eggs for the day, "take good care of little Harold."

"You bet I will, Momsy," said Jimmy.

"Bark, bark," cried Trixie, his fluffy four-legged companion, which perhaps meant in dog language, "I'll see that he does."

Little Harold was just three years old, but with an older brother like Jimmy to teach him to do things about the farm, he was quite old acting for his age. And he thought he could do everything that Jimmy was able to accomplish.

"Let's play cowboy," Harold said when Mrs. Thompson had gone inside the house, "and ride real horses."

"Aw, you're not big enough to ride a horse," laughed Jimmy.

"I am so," said Harold, "and if you'll lift me up on one I'll show you I can ride as good as you can."

"Aw, you're afraid, even to sit in the saddle alone," said Jimmy. "Let's go chase chickens or feed the calf some milk."

"No, I'm going to play cowboy," said Harold, and he ran around the barn.

Had Jimmy known that Ten Brown, the neighbor farmer, had just left his horse around the barn while he went over to the well to get a drink, Jimmy would have raced after Harold. But he didn't see Mr. Brown ride up on Jake, the rather gentle, but one-eyed

horse which he rode. If he had he would not have let Harold out of his sight. Jake was a kind enough horse with the children, but was nervous and shy when surprised by any kind of a noise which took place on his blind side.

Jimmy was surprised indeed a moment or so later when he saw Harold astride Jake's back coming slowly around the barn.

"I'm not a bit afraid, see," shouted Harold to Jimmy. "And I'm a real cowboy even if I had to climb on the hayrack to get on the horse."

"Get right off the horse, Harold, please," said Jimmy, plainly worried. He walked hurriedly toward old Jake and Harold, wondering if he was big enough to lift the little fellow down all by himself. "Maybe I'll have to lead the horse back to the hayrack to get Harold off," thought Jimmy.

But Harold had other plans.

"Gid-dap, Jake," he cried, "Gid-dap. I'm a cowboy."

At first Jake didn't move fast at all, but suddenly there was a shrill whistle sounded on his blind side.

Startled, Jake shied to one side and started running down the road, little Harold clinging on to the saddle horn for all he was worth.

"Whoa, whoa, Jake," cried Jimmy, racing after the frightened horse. "Whoa, whoa."

Trixie was right at Jimmy's heels, the fluffy little companion wondering how he could help his master out of



"I'M NOT A BIT AFRAID, SEE," SHOUTED HAROLD TO JIMMY. "AND I'M A REAL COWBOY."

the trouble. They were racing through the hay meadow, the piles of hay stacked here and there over the meadow.

"Toot-toot-toot!" the shrill whistle sounded again.

Old Jake seemed to have lost all sense of direction and with the train on his blind side, for that's what was making the shrill blast, he was running diagonally right over the meadow onto the right-of-way of the railroad.

"Whoa, Jake, whoa," cried Jimmy again. But the horse kept going ahead—cutting across until he was almost directly in the path of the train.

"Quick, Trixie, quick," panted Jimmy. "Head them off, head them off the track."

Putting every ounce of strength into his tired little legs Trixie cut across the meadow. By taking the short cut he gained on the frightened horse. Nearer and nearer he came to the animal. Nearer and nearer came the train.

Harold was still clinging to the horn of the saddle. His foot had caught under the flapping stirrup and this helped him to stay in the saddle. He

was crying and sobbing for the horse to stop.

Suddenly Trixie drew almost along side of them and as luck would have it he was on Jake's blind side.

"Bark, bark, bark," cried Trixie, barking as he had never barked before.

Frightened, old Jake shied again, making a quick turn around a pile of hay in the meadow.

The quick turn dislodged little Harold and off he tumbled—right onto the pile of hay. Jake ran a bit farther on and then stopped and watched the train go by.

In a very few minutes Jimmy came up and clasped Harold in his arms. The little fellow was shaken up but the pile of hay broke the force of his fall and he was more frightened than hurt.

"Luckily for you Trixie headed old Jake off the track," said Jimmy. "He saved your life, Harold."

"Bark, bark, bark," cried Trixie, which meant in dog language, "maybe I saved old Jake's life, too."

And so he did. At least that's what the railroad engineer told Jimmy's father at the station the next day.

## When Elsie Helped

*Emma Florence Bush*

Mabel and Elsie were going to the Ice Cream Social. Mrs. Whitney had asked them to come and be little serving maids. Their mothers had made them each a little white cap and apron and told them that they must be very kind and obliging, and do whatever was asked of them pleasantly and nicely.

Mrs. Whitney met them at the door and told them they looked very nice indeed, and she was very glad they had come to help her. Then she took them into the kitchen where the big ice cream freezers stood, filled with the most delicious looking pink and white ice cream, which several ladies were dipping into dishes as fast as they could.

All at once one of the ladies rushed up to Mrs. Whitney. "Oh, Mrs. Whitney, what shall we do?" she cried, "Mrs. White who was washing the dishes has had to go home and there is no one here who can be spared to take her place."

Elsie looked at the pretty serving tray Mabel was holding, with its four pretty dishes of pink and white ice cream, and a plate of gold and silver plate. Through the door she could see the piazza filled with tiny tables, and trimmed with flowers and crepe streamers, where people were sitting laughing and talking. She remembered the last word mother had said, "Do what is asked of you pleasantly and nicely." But could she offer? No one had asked her. Could she give up passing the pretty dishes of ice cream and cake and stay in the kitchen and wash dishes.

"Oh, dear," said Mrs. Whitney, "we must find someone, for we have not enough dishes to last without their being washed."

"Pleasantly and nicely," still ran through Elsie's mind.

"I am not asked to wash them," she thought, "but I know that was what

mother meant."

"Mrs. Whitney, may I wash them for you?" she asked.

"Why, Elsie," answered Mrs. Whitney, "I hate to take you away from the pleasure of serving, but if you would —"

Elsie flew to the dishpan before she could change her mind and began to wash. At first it seemed as if she could hardly keep back the tears as she thought of Mabel having such a good time trotting back and forth with her server of ice cream and cake, but soon she began to notice how pretty the china she was washing was, and how the silver shone when she took it out of the suds, and felt a little better.

The serving was almost over when Mr. Whitney put his head in the door and saw Elsie.

"What is this little girl doing?" he asked.

"This is Elsie Manning," said Mrs. Whitney. "I do not know what we would have done without her. Mrs. White had to go home and she offered to wash the dishes for me instead of serving. She has spent the whole time here uncomplainingly."

"Can you spare her now?" Mr. Whitney asked. "I will take her out on the piazza and give her some ice cream."

"Indeed I can," said Mrs. Whitney. "We are almost through and one of the ladies can take her place. I wish you would and I will come in a few minutes and have some with you."

So Elsie sat with Mr. and Mrs. Whitney at the very prettiest table of all and Mabel waited on them.

Mr. Whitney introduced her to everyone who stopped to speak to them as the little girl who was willing to help by washing dishes and everyone had a kind word for her. One young lady gave her a bunch of roses, sweet and pink and velvety.

"But, mama," said Elsie when it was all over and she was telling her all about it, "I was happy before Mr. Whitney came, really I was."

"Of course you were," said mama, "That is the true secret of happiness: to do the thing that lies nearest us

whether we really like to do it or not, and always, little daughter, a task faithfully done brings some kind of a reward. Not always the one given you this afternoon, but something. It is one of God's laws and is always sure."

## Dance of Duds

*Estelle Webb Thomas*

How I like to watch the antics of the clothes upon the line,  
When the wind is at its wildest and the day is bright and fine!

How they dance and flirt and frolic like a band of merry elves,  
Just as if while "disembodied" they could really be themselves!

Daddy, who's so staid and portly, would be shocked without a doubt  
Could he see his shirts cavorting like a boy when school is out.

Grandma's skirt from snowy ruffles shakes all aged doubts and fears,  
Grandma hasn't danced so gaily in a half-a-hundred years!

Polly's slip and Bud's pajamas curtsy gravely on the breeze  
Then they gallop off quite madly, almost flying o'er the trees!

Like a line of eager children, hand in hand till one counts three,  
Dancing, prancing, turning handsprings, almost vocal in their glee!

How they love this day of freedom! For tomorrow, well they know,  
Into dresser drawers and closets, pressed and folded they must go!

Thence to be the "outward seeming" of some personality,  
Gentle Grandma, pretty Polly, Daddy's crisp starched dignity.

Always this to be expected when they're taken from the shelves,  
Till there comes another wash-day—then they're once again themselves!

## Making Home Pleasant

A Washington woman on a visit to a toy-shop recently noticed a small girl who was eagerly looking at a mechanical mouse.

"Although we had never been introduced," said the woman, "the child spoke to me. Holding up the mouse, she inquired anxiously, 'Do you think it looks real?'"

"I said I thought it did.

"'It is very expensive,' said the little girl, 'and I've been saving for two weeks to get it. I want it to look real.'"

"'Why not get a doll?' I suggested.

"'Oh, said she, 'it isn't for me. It's for our cat. We brought him home from the country, and he isn't very happy in an apartment. I thought if he had a mouse that would run, to play with, it might make it seem more like home.'"

"And the dear little soul's pennies went over the counter. I wonder what she had for herself."—*Washington Post*.





The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, Black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

#### Fourth of July

What day of days is happiest?

Fourth of July!

What day of days do I love best?

Fourth of July!

When flags wave high and trumpets  
blow,

As gayly down the street we go,  
With hearts and faces all aglow,  
Fourth of July!

I love to see the big parade,

Fourth of July!

And eat ice-cream and lemonade

Fourth of July!

To hear the program in the park

And feel as happy as a lark,

To see the fireworks after dark—  
Fourth of July!

The Nation's birth we celebrate

Fourth of July!

And heroes great commemorate

Fourth of July!

A secret now I'll tell to you,

The day to me is always new,  
Because it is my birthday, too!

Fourth of July!

Fern Ivy Gardner,  
Salem, Utah.

Age 10.

#### Dawn

First tinted the clouds in the eastern  
sky

Told of the coming moon!

The hunter's horn in the distance

Told the world that day was new-born!

The birds awoke and cheerily sang,  
Each flower opened its dew-bathed  
cup.

Nature in rhyme and in splendor  
Saw the beautiful sun coming up!

#### Dusk

The sun sinks in glory and splendor  
From the western sky, so far away,  
Bringing memories of hope, and joy  
And peace at the close of day.

When peace in the world is master,  
When I'm free from all toil and care,  
There is hope, bright hope dawning  
As I utter a low thankful prayer.

And, when the roofs and tree trunks,  
Stand out against the darkening west  
I'll try to be content with knowing  
That the Great One above knows best.

Ruth Maughan,  
152 East Onieda,  
Preston, Idaho.

Age 13.



Drawn by Ruth Ann Harker,  
Age 16. Lewisville, Idaho.

### The Flowers' Annual Ball

The flowers were going to have an unusually big party. It was going to be the farewell ball of the season, before Mother Nature tucked them all under the soft snow blanket, and every flower was to be present. One day Willie West Wind announced that the Queen of Fairies was going to give three prizes this year for the most lovely flower maidens. The flower maidens eagerly made themselves as beautiful as they could with the aid of their busy Mother Nature.

The party was held in the forest at midnight and the moon, stars, and fireflies lighted the place brilliantly. The flower maidens trembled with excitement. Miss Marigold's reading, Dolly Daisy's piano solo, Connie Columbine's dainty little toe dance, and Nancy Narcissus's vocal solo, were greeted with such delight that each felt sure she was the favorite and would win.

Then a feeling of rivalry and haughtiness arose, and even very beautiful and distinguished flowers tried to outdo the others. Their faces no longer looked so bright and pretty. Only a few acted natural. Patricia Pansy smiled on all, Virginia Violet did her best to smooth out matters; and Sylvia Sego Lily, who lived in the broad fields beneath an open sky, felt such pettiness beneath her, and forgot about the prize in serving the rest.

At last the Queen of Fairies arose, and said in a soft voice, "Flower maidens, I am sorry that tonight, as never before, you have thought only of the prizes. I have made my rather surprising selection with great care. Sylvia Sego Lily wins first place, Virginia Violet, second, and Patricia Pansy, third. And remember, my dears, that true beauty comes from within, and those are most truly beautiful within who forget themselves in serving others."

Bula Fisher,  
1274 Malvern Ave.,  
Age 16. Salt Lake City, Utah.

### The Uintah Mountains

Oh there's joy in the Uintahs  
When the air is fresh and new,  
And the buds are breaking open  
And the lakes and streams renew.

Oh there's joy in the Uintahs  
When the summer sunset's gleam  
As it casts a golden glory  
On every lake and stream.

Oh there's joy in the Uintahs  
When the autumn comes once more,  
And the leaves start falling faster  
Covering the forest floor.

Oh there's joy in the Uintahs  
When the snow starts falling fast—  
Yes! there's joy in the Uintahs  
From the first unto the last.

Elaine Bartlett,  
295 N. 3rd East,  
Age 11. Provo, Utah.

### Mother

I love the name of Mother best,  
I love it better than all the rest.  
Every time I hear that name  
I have to think of her eyes so tame—  
As they look upon me every day  
They seem to guide me on my way—  
Through my youth to a life of splendor.  
As I feel the touch of her hand so  
tender

I think of all the things she's done  
To help me out—when I have won.  
Age 11. Sherman Miller,  
R. No. 2, St. Anthony, Idaho.

### Autumn

Golden autumn days are here,  
Leaves are falling from the trees,  
And a hint of winter's chill  
Comes to us, on the morning breeze.

Winter time is drawing near  
With its snow and ice and merry  
cheer  
Of Christmas and old Santa Claus,  
The happiest time of all the year.  
Age 13. George M. Stevens,  
Richfield, Idaho.



Drawn by Dora Reynolds,  
308 Henegar Road,  
Grimsby, Eng.

Age 14.

### Blue Butte

I thought the little readers of *The Instructor* would like to hear about where I live.

I live by a large blue mountain or butte different from any other mountain in this country.

It is Malapi, while all the surrounding hills are of white sand rock.

The Indians used to live on this butte. It is a fine lookout, and we often find on it, pottery, arrow points, and old ruins showing where they built their lodges. I think they had war with other tribes at some time.

Jane Brinkerhoff,  
Woodruff, Arizona.

Age 9.

### My Mother

My mother is dear to me,  
She's as kind as she can be.  
When I am tucked in my cozy bed  
She kisses me on the forehead,  
Then whispers good night dear,  
'Tis then I have no fear.

When I am very sick,  
She always seems so quick,  
And waits on me day and night,  
To see that things go right.  
You always want to obey,  
Especially on Mothers' day.



















Myrle Miner,  
American Fork, Utah.

Age 11.





### Honorable Mention

Wilma Briggs, Bountiful, Utah.  
Blanche Campbell, Fairview, Wyo.  
Eva Cheney, Thornton, Idaho.  
Ethel Goodman, San Bernardino, Calif.  
Vearl Guyman, Orangeville, Utah.  
Permelia Johnson, Short Creek, Ariz.  
Saxon Jones, Ioka, Utah.  
Ethel Jones, Salt Lake City, Utah.  
Wavel Keller, Mink Creek, Idaho.  
Lovina Kofoed, Banida, Idaho.  
Afton Kunzler, Rosette, Utah.  
Maurine Mason, Plymouth, Utah.  
James E. Mortensen, Circleville, Utah.  
Mildred Neilsen, Logan, Utah.  
Noma Roberts, Salt Lake City, Utah.  
Doris Slade, Redmesa, Colo.  
Evelyn Tibbetts, Montpelier, Ida.  
Sonoma Twitchell, Widtsoe, Utah.




## Dandy, the Calico Cat



 **W**HEN the hot days came, all the Bennetts packed their  and went away to the seashore. Mother carried a  and Daddy carried a  and the children carried each a  and a  and Katy carried  and they all took turns carrying Dandy, the Calico Cat. For they could n't leave  behind---not they. So they took him in a , and he purred the whole way! At the seashore he watched the children when they played in the  and picked up pretty . He capered after them when they waded along the beach or played like  in the waves. And when they went sailing, he ran down the  and jumped into the  and sat there on the  as fine as you please. "Dandy is a great sailor!" said the children. But he never would dip even his  in the water. He put his back up and growled when the big  came rolling in. One day Mother had company to luncheon. "How I wish I had some nice  to fry!" said she. Then Billy and Bobby








got their lines and their  and away they raced down to the  to get some . And away they raced  after them. A long time they sat there




in the hot  and dangled their lines. They had brought a  for the fish, but the  would not come for the bait. "I have a bite!" cried Billy.

But it was only a big  of seaweed. "I have a bite!" cried Bobby. But it was only an old tin  that somebody had thrown into the water. "I have a bite!" cried Billy again.

And this time it really was a , but just as Billy pulled it in, it slipped off the . But Dandy was watching, and when he saw this, he forgot to be afraid of the . Down went his little  as quick as a flash with all the claws out. And there was a fish in his paw! Billy and Bobby shouted for joy. "  is a great fisherman!" they cried rushing home to Mother. "Dandy is the best fisherman of all!"



For there in the  lay a truly , and who had caught it but the little Calico Cat!

# THE FUNNYBONE



## Natural

Lady—Will my false teeth look natural?

Dentist—Lady, I make 'em so natural they ache.—Life.

## Too Much Temptation

Parson: "Why do you desire to join the church?"

Rastus: "Pahson, I'se got a job putting Mule-Hide on a chicken coop and fencing a watermelon patch, and I need strength-enin'."

## Serious Business

She—I suppose you get paid for the jokes you write.

He—Certainly! You don't imagine I write them for fun, do you?

She—Oh, no; any one could tell that by reading them.

## Viz:

"Niggah, I's gonna mash yo' nose all ova yo' face; I'se goin' to push dose teeth down yo' throat an' black both yo eyes—et cetera."

"Black man, you don't mean et cetera, you mean vice versa."

## A Little Mixed

Confused Shopper: "I want a pair of spec rimmed hornicles—I mean, sporn rimmed hectacles—dash it! I mean, heck rimmed spernacles—"

Floor Walker: "I know what you mean, sir. Mr. Brown, show the gentleman a pair of rim sporned hectacles."

## Washing the Kitty

A mother discovered her small daughter, Betty, aged three, busily engaged in washing the kitten with soap and water.

"Oh, darling, I don't think the kitty's mother would like the way you are washing her."

"Well," Betty seriously replied, "I really can't lick it, mother."

## A Fair Exchange

She: "Where is your chivalry?"

He: "I turned it in for a Buick."

## Why Worry?

No man's opinion is entirely worthless. Even a watch that won't run is right twice a day.

## Only A Dumb One

"I guess I've lost another pupil," said the professor as his glass eye rolled down the kitchen sink.

## The Spendthrift

"Is Jinks careless with his money?"

"Is he! I've known him to buy bread when he didn't have a drop of gasoline in the tank!"

## A Place to Wait

Teacher: "Willie, give the definition of 'home'."

Willie: "Home is where part of the family waits until the others are through with the car."

## What is a Bank?

Boy: "What is a bank, Daddy?"

Father: "A bank, my boy, is a great institution which lends umbrellas when the sun is shining and wants them back directly it rains."

## And the Cat Came Back

In the corner of a very crowded street-car sat a very thin lady, who seemed greatly discomfited by the pressure imposed upon her by an extremely fat lady, who sat next to her.

Turning to her weighty neighbor, the thin lady remarked, oh, so sweetly: "They really should charge by weight on these cars."

To which the fat lady answered just as sweetly: "But if they did, deary, they couldn't afford to stop for some persons."  
—Elmira Star-Gazette.

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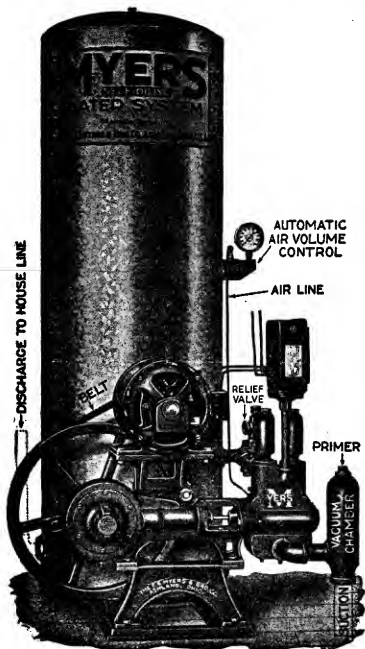
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	4 tbs. sugar
	1 teaspoon vanilla sifted

Cook milk, water and cocoanut 10 minutes. Remove from fire and add cracker meal, sugar, butter and vanilla. When mixture cools a little add beaten yolks of eggs. Pour in tin, lined with pastry and bake until set. When cool spread with meringue made of beaten whites and 2 tablespoons of powdered sugar. Sprinkle with cocoanut and brown.

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